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BIBLE MONITOR

VOL. XLVI

JANUARY 1, 1968

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

1968

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13-14. Time is marked in most fields of labor by years of a given number of days and beginning with January 1st. Perhaps sometimes we allow our spiritual time to lax, failing to reckon it in periods and perhaps even failing to note whether progress is being made or not. I fear often we are more careless and lax with our spiritual welfare than with our financial or physical. Dear reader, should it be so? Do you feel you can afford to allow your spiritual welfare to progress so carelessly?

The apostle Paul had a definite determination. Do you think he labored well to this determination? Do you think he made a success of it? If so, why? In a sense his determination was in two parts and

yet these two were so closely related that they were really one indeed. Let us first think, Why forget those things which are behind? It is very certain that you cannot change them. Again if I carried them along no doubt the burden would be too great for me to bear, along with the problems and duties of the future.

We dare not feel that we have already attained the zenith of our life or rest upon the glories and triumphs of the past. We must each press on to new heights of perfection and new triumphs over sin. Some of you may think that you have already attained the height of your ability or even the guarantee of your eternal happiness, but the apostle Paul was still determined to "press towards the mark." No doubt he had not yet reached the mark nor had yet received the prize of "The high calling of God in Christ Jesus." Let us consider that Paul was no mean citizen and his body bore many marks of labor and toil for his Lord. But still he was determined to "reach forth unto those things which are before."

Do you notice Paul's zeal, not to

just glide along on the things he had already attained or to seek a life of ease in his declining years. He was "reaching forth" and "pressing toward." Are we doing that good? Should it be said of us that we do not have that much spiritual ambition? Paul also said, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air," 1 Cor. 9:26. Paul had a mark for him, if he properly served his Lord and Master. He was willing to run and fight, not just for exercise or because someone else did. Paul had a definite mark, a valuable mark, yes a certain and assured prize which he was striving for. Some of us may only beat the air, we may just exercise to be exercising, we may exercise because it is popular or we may exercise because we are afraid of the punishment if we do not. Paul was looking for a prize, a mark, a goal worth enduring cruel suffering for. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6:22-23.

Dear reader, we have 365 new, sinless days of opportunity ahead of us in 1968. To a great extent these days are before each one of us, to use or abuse as we wish. As we carefully meditate each day has many parts, many avenues of liv-

ing, many divisions to devote to this or that. Were we to behold the year 1968 spread out in units of minutes before us, we would be astonished at its vastness and would likely meditate upon the possibilities of so vast an expanse of time. Again we consider that a record is accurately kept of this time and how it was used. No doubt we are ashamed of how much of the time was used in 1967. How is our time going to be used in 1968? "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him," Eph. 1:9-10.

FOLLOW ME

Just two simple words, but stop and think what a wonderful blessing for those who do. Remember Moses in the Old Testament plead with God for the people, but God said, "Surely they shall not see the land which I swear unto their father's, neither shall any of them that provoked me see it; but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring unto the land whereunto he went; and his seed shall possess it," Num. 14:23-24.

to the commandments of God.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God follow him," 1 Kings 18:21. Again sound advice from a prophet. Then shall we know, if we follow to know the Lord, His going forth is prepared as the morning and He shall come unto us as the rain, as the latter and former rain unto the earth. So all through the Old Testament we find "follow me." The wise men did and they reaped a reward.

Jesus said, "Follow me and I will make you fishers of men," Matt. 4:19. Jesus told another young man, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven: and come and follow Me. The Lord knew his heart, that he would not give up his possessions to follow Him. I know it is true in our day also, how many give up the world to follow Him. Yes, they pretend to follow, they attend some church, but do they do what Christ says?

"And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me, and he arose and followed him," Mark 2:14. He did not question Him, he just followed. If the people today would just believe and follow Him, they too would reap rewards. We find Jesus saying to Philip, Follow me and he

did so. Jesus said, My sheep know my voice and I know them, and they follow me. So here again, if we really believe we will follow Him, not just in some sort of a way, but we will follow Him all the way.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another," Rom. 14:19. We know by this that if we follow Him we will have peace. See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men. "Follow peace with all men, and holiness, without which no man shall see the Lord," Heb. 12:14. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps," 1 Pet. 2:21.

We can read what John the Revelator says, "These are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God," Rev. 14:4-5. So, the ones who have followed Him in spirit and in truth will be the ones to reap eternal homes in heaven. We are not fooling any one, especially not our Lord in heaven.

BIBLE MONITOR

Taneytown, Md., January 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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Are we truly walking in His ways? If we are not we will be the losers. Heaven is our home to gain and our loss if we miss it. This is as true today as in the days of old. Jesus is still saying, Come unto me. He is still pleading for us to follow Him. Can we, like the ones of old, follow Him without doubt, without question, fully surrendering our life unto Him? He will accept nothing but our all. As this New Year is before us and we do not know what the future will bring. Let us give our all unto Him throughout the New Year.

Sister Viola Broadwater

12 Macy Dr.

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—o—

No echoes return to mock the silent tongue.

**QUESTIONS FOR
SELF-EXAMINATION**

1. Is there anything in my daily life that I am afraid to look into?

2. Is there anything in my conduct that I feel I could not justify in the eyes of persons I respect?

3. Is there anything I do now, which I intend to stop doing some day?

4. Am I honest in buying and selling, in all my dealings with my fellowmen, and with the State in giving in all my taxable property?

5. Am I truthful and kind, pleasant and sincere in conversation, pure in thought and act?

6. Am I sullen, pettish, impatient or passionate in temper, in my home or among my associates?

7. Do I devote a sufficient portion of my time and property to the support of the Gospel and the poor?

8. Am I sorry for my sins? Do I daily confess them to my God? Am I honestly striving and praying to be delivered from them?

9. Am I trusting for pardon only in the merits and atonement of the Lord Jesus Christ?

10. Have I good evidence that I am pardoned? Am I striving for all the Christian graces?

11. Am I ashamed of being known as a Christian? Do I honor my Christian profession? Do I bring disgrace upon the Christian church?

12. My falling into sin, have I at once confesed it to God and asked His pardon with sorrow?

13. Have I trusted in my own strength to do what is right, rather than in the help of the Holy Spirit?

14. Have I murmured against God's Will in sickness, suffering, grief and loss?

15. Have I gone on in sin, putting off repentance, because God is merciful?

16. Have I always behaved as in God's presence? As one who has death and judgment to prepare for? Is God always in my thoughts?

17. Have I ever thought little of sin, confessing it without sorrow and taken little or no pains to resist it?

18. Have I risked my soul by going where I might be tempted to sin, joining with bad people and those who laugh at sin, despising religion and holy things?

19. Have I obeyed the Holy Spirit, speaking in my conscience, by neglecting what I know to be my duty, or doing wilfully what I knew at the time to be wrong?

20. Have I loved prayer and communion with God, trying to overcome or shirking from it? Have I prayed each day as I was able?

21. Have I read the Holy Scripture regularly, as the voice of God speaking to me; with meditation upon it and with earnest prayer that God would help me to understand it?

22. Have I set before myself the most holy life of Jesus, and always tried to be like Him?

Sel. by Otis Silknitter

THE LAST VOYAGE OF TWO SOULS

Chapter 6
TURNED AWAY FROM
THE BEAUTIFUL GATES

Without warning, at a rate of speed far exceeding that which we had traveled in our ascent to Heaven, we were off. For sometime we sped on together in utter silence. The beautiful city of God had faded into the distance until all we could see was a great sea of light where we knew it stood. Looking back at the radiant field of glory, I could not but wish that all life was over so I could return to that glory forever. Ever and anon Lean Soul would glance back at the Celestial radiance and give vent to the most pitiful sigh mortals ever listened to. Once or twice he muttered something in an undertone and although I had a great desire to know what he said, I did not speak to him. I saw he was undergoing a great struggle, so I left him to fight his battle alone.

Down we dropped, while dimmer and dimmer grew the light from the city of God. Finally changing our course, we dropped directly downward at a greater speed than we had yet gone. In a few moments

after we had changed our course, it became very dark and the atmosphere became damp and cool. Great fear seemed to seize Lean Soul as he crept up close to me muttering to himself while he seemed to be trying to hide himself from some unseen foe. Shivering and crouching, he would press himself close to me while he pleaded with me to help him. Oh my dear sir, he said again and again, Can't you change our course or do something to check this downward pull on my poor soul? I was powerless to help him, so that all I could do was to suffer with him and keep silent.

Down and still downward we dropped. Darker and darker it became, while moan after moan came from the very depth of the soul of my doomed companion. Despair, remorse, hell itself seemed to consume him. In a coarse, inhuman voice he tried to sing:

I'm sinking fast beneath the surf
And slime of wilful sin,
My soul is lost, I'll soon be there
My cries will then be in vain.

E'er since a child, the call I heard
By message and by song,
I've read it in the living Word
Have known that I was wrong.

I tried to make myself believe
That all would come out well,
That God at last would let me in
And keep my soul from hell.

I do not know, why I did not yield
And tear myself away,
I did profess and try to live
A Christian, in my weak way.

As I face the dark lone future
The regions of despair,
My soul is filled with horror
Groans of the lost I hear.

'Tis dark, my feet are slipping
My soul is sinking fast,
I near the black, lone regions
Where helpless, I'll be cast.

His very voice seemed to add torture to his already terrified soul. Discouraged and despondent, he gave way to silence again and we sped on for some time. While I did not fear him now as I did at first, I restrained my desire to speak words of comfort to him for fear that I might add to his suffering. As down the dark halls of despair we sped, with death-like stillness grappling at our very throats, not a sound to ease the terrible strain, Lean Soul was seized with a quaking that it seemed would rend him in pieces. Suddenly he sprang close to me and screamed, Do you hear them? Do you hear them? I was so frightened at his appearance and at the terrible scream which so suddenly broke the grim silence, that I did not answer him. So he repeated his question, Do you hear them? This time it seemed that his voice would tear in pieces the great

banks of darkness through which we were passing. By this time the darkness had become so dense we could feel it. We would come against and break through great waves of ill-scented darkness. Midnight darkness was on every hand, so black and thick that it was with difficulty we made our way through its offensive, smothering depths. Deeper and deeper we sank into this slimy depth, making our way through its slippery coils as they seemed to cling to us like hissing serpents.

To add to what was already more than we could bear, we could now hear the lashing of the waves of inky black midnight darkness, as they lashed the shores of eternity; carrying on their restless bosom the cries and wails of a billion lost souls. Then there would coil around us great hissing monsters, whose foul fumes would almost smother us, leaving us covered with their venomous slime.

With the suddenness of a clap of thunder, there came from somewhere in the nether world, the cry and wail of innumerable lost souls, as they wailed out with a monotone that was almost maddening: Oh, watchman, what of the night, what of the night? Eternity, oh eternity, how long, how long? In stentorian tones the watchman would hurl back to the despairing millions: Ages and ages have passed and the clock on the wall has not yet struck

one. Then there would follow another wail: There is no rest in hell, there is no rest in hell. On every side, above and below, we could hear growls of what we thought was some heinous beast or the hiss of a monster serpent. The mournful lash of the black billows, as they rolled their slimy crest against the bluffs, along the shores of eternity, echoing the moans of lost millions as they wandered about in this endless sea of midnight darkness.

This state of things kept up with ever increasing tenor, for it seemed to me ages. The darkness growing more dense; the ill savor of damp nether world more and more unbearable; the growl of the heinous beasts more frequent; the hiss of the monster serpents more terrible and the cry of the lost more heart-rending. And now instead of an occasional wail from the pit, there was a constant agonizing cry to the watchman on the wall. It became evident as we sped along at a terrible rate of speed, after we passed through the outer darkness, that we were nearing the region of despair. The pains of hell began now to take hold of my companion in earnest. For some time he had not uttered a sound, having given up to the grim despair, but when the fumes and gases from the pit encircled us, making it almost impossible to breathe, he began to weep and to gnash his teeth.

As we came into full view of the

dark gloomy walls of the nether world, we could feel the intense heat and hear the cries and curses of the lost, inside the infernal confines. I could not help but think of the difference in this and the beautiful world we had left not many hours in the past. As I compared the two places, the cries I was then hearing with the songs and shouts of praise which still lingered with me, from the Home of the Blessed; I cried in my innermost soul, Oh God, help me to escape this and gain that. I had made up my mind that this was as far as I cared to go and was wondering how I was to stop my downward course and return to earth, when we began to slacken our speed and in a few seconds we had stopped at the gates of hell.

I immediately began an effort to rise and make my escape but the press of the incoming throng, as they pressed their way into the great gates, was so strong that I found it impossible to extricate myself and was soon pressed into the anteroom, of the lone city of the damned.

(To be concluded in Chapter 7.)

Sel. by Alma B. Meade

PEACE, PEACEABLE, PEACEMAKERS

I. Peace

In the twelfth chapter of Paul's letter to the Romans, we have God's peace program beautifully given. It

is God's peace trinity: inward peace, peace among friends, peace with enemies.

The first two verses give the way for peace in one's heart. Isaiah tells us, "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God to the wicked (57:20-21). In contrast we have these words: "Great peace have they which love thy law: and nothing shall offend them," Psalm 119:165. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. 4:7.

That night when Jesus was born in Bethlehem the angels sang, "On earth peace, good will toward men," to the shepherds. Jesus is called "The Prince of Peace." Isaiah said, "Of his government and peace there shall be no end." Paul, speaking of Jesus, says, "And came and preached to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father," Eph. 2:17. In John 4:27, Jesus' own words say, "Peace I leave with you, my peace I give unto you."

Notice yet the words of greeting which Paul so often used as he wrote to his close friends: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ," see Rom. 1:7; I Cor. 1:3; Col. 1:2. Grace from God and peace from Jesus Christ—these are

two of the greatest blessings each of us may possess and enjoy. Often we strive in vain to obtain them, but because we strive the wrong way, life continues to be a round of trouble, dissatisfaction, and contention.

Let us return to the words of Jesus, "Peace I leave with you, my peace I give unto you." Jesus surely possessed a wonderful peace. Many of us become fearful and disturbed in times of storm on land, but Jesus calmly slept in a storm at sea when His disciples were very fearful that they would be overturned into the sea and drowned. In their desperation they awoke the Saviour. He reproved their fearfulness, rebuked the winds and waves, and soon there was a great calm.

When threatened by stoning in Judea, Jesus withdrew with His disciples to the far side of the Jordan. While there He received word that His good friend of Bethany was sick. When He told His disciples He intended to return to Bethany because of the death of Lazarus, they were surprised that even in an emergency He would return to that situation of envy and hatred. But Jesus calmly went to Bethany and restored to life Lazarus, who had already been dead four days.

But the peace which was demonstrated during His arrest, trial, and crucifixion is far beyond what these two instances in our Saviour's life

reveal. To have jealous enemies bring false accusations against Him before the Roman governor, Pilate, and not answer a word; to bear the abuse of smiting, spitting, and scourging without a complaint; to be nailed to the cross and in turn lift His voice in sincere prayer to God for His enemies—these instances show the "peace which passeth all understanding" that possessed His soul. Jesus refers to this peace when He says, "My peace I give unto you."

Would you have that peace as your personal possession? The Lord surely desires that you may have it. Romans 12:1-2, make clear the conditions for receiving this peace. Paul makes his appeal on the basis of God's mercies. All the good the Lord has so freely bestowed upon us He has given in order to win us unto Himself in complete surrender of both soul and body. When He asks that we present "our bodies a living sacrifice," He knows full well that we will not offer our bodies to the Lord until we have surrendered to Him our whole life. Our bodies are our last reserve.

What hinders so many persons from enjoying the peace of God in their souls? Is it not that with their minds they would like to serve the Lord, but continue to yield their bodies to just a little sin? Rom. 7:23. This condition brings about the experience described in Romans 7 where there is an inward desire

to do good but a constant yielding to sin. Sin in turn brings a guilty conscience, and the struggle continues until the individual expresses his inner feeling by saying, "O wretched man that I am! who shall deliver me?" A halfway Christian life has never given peace, but a transformed life, which is the result of a renewing of the mind, a yielding of self to the leading of the Spirit, and a separating of self from the things of the world, enjoys peace of conscience and finds satisfaction in serving the Lord.

We are so accustomed to having a sense of satisfaction in quenching our thirst, feeding our mouths, and being refreshed by sleep that we are inclined to conclude that satisfaction and peace are the result of catering to our bodies. But there is an abiding peace which the world cannot receive, for it (the world) is not willing to commit the entire life to the Lord. What is "that good, and acceptable, and perfect, will of God?" It is a transformed life, a separated life, an offered life. This life will prove the value of the peace that only God can give and nothing of earth can disturb.

II. Peaceable

Ever since the time of Cain and Abel there have been problems of human relations. People become so envious of each other that they sometimes go to the extreme to which Cain went in killing his brother. We know the sad story of

these two brothers. Abel was a keeper of flocks and Cain a tiller of the soil. Abel brought an acceptable offering of his flock to the Lord. Cain brought an offering of his fruits, but God did not respect either Cain or his offering. The Lord spoke to Cain and assured him that he, too, would be accepted, providing he would do His will. This seems to indicate that Cain failed in what he did rather than in what he offered.

In the first place Cain was out of tune with the Lord. Further, he made no effort to do good. He continued in his depraved attitude. Inwardly, with himself, he did not have peace. This condition was fertile soil for dissatisfaction with his brother and is a good illustration of the tactics Satan uses. He causes the person who feels miserable and conscience-stricken because of sin to hate the person whose life is pure, for a pure life condemns him. Instead of correcting his own life he turns against the good and innocent one and tries to destroy him. It is quite evident that had Cain gotten into good relations with the Lord his relations with his brother would also have been good.

This brings us to the second section of this chapter, verses 3-16, which give us three principles for living at peace with those who also desire to live in peace. The first principle is mentioned three times: in verse 3, then in verse 10, and

again in verse 16. It is humility. It is stated in the following terms: "Not to think of himself more highly than he ought to think" (v. 3); "With brotherly love; in honour preferring one another" (v. 10); "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (v. 16).

We have the common fault of thinking "more highly" of ourselves than we ought. We think of our attainments and abilities as being above those of our fellows. Because of this high evaluation of ourselves it is difficult for us to adjust ourselves to others. We feel that they should be able to see the superior abilities we possess and lend themselves to our ways.

Saul of Tarsus learned more than one lesson the day the Lord met him on the way to Damascus. The blind leader sought someone to take his hands and to lead him. After three days of fasting he was ready to receive teaching and help from one whom he had been prepared to persecute.

At times God must use "the hard way" to bring us to the place where we can think soberly about ourselves. He knows that it is difficult for us to live well with others as long as we think too highly of ourselves.

After we have learned this lesson we are ready to learn the next: "In honour preferring one another."

The selfish way of life is to try to rise by crushing others. Human nature seeks the first and best place for self. Jesus taught that he who would be greatest should be minister, and he who would be chief should be servant of all. He gave life to this teaching by being ready at all times to do all He could to relieve the need of those whom He met. As an object lesson to this truth He rose from supper, took a towel, and girded Himself. He then poured water into a basin and washed His disciples' feet. After He was again seated He said they did well to call Him Master and Lord, and as such He had washed their feet. This was given to them as an example of a master's taking the place and work of a servant. His command to them, and now to us, is, "Ye also ought to wash one another's feet."

Among that group of twelve whom Jesus had chosen to follow Him were humble fishermen, one who had been a publican, and of another it was said, "Behold an Israelite indeed, in whom is no guile." Yet they were much troubled among themselves as to who was to have the best place in the kingdom of Jesus. Some were bold and ambitious enough to bring their request for the best place to Him, and the rest were selfish enough to envy these because of their request.

This brings us to the third lesson

in humility: "Condescend to men of low estate." We look with contempt upon the priest and Levite who saw the poor half-dead victim of robbers lying by the roadside but went on without giving him any relief or help.

A missionary told how after returning to India from furlough he asked the Lord to open the door of service for him to someone of the natives. The first answer to his prayer was a poor old leper. It took just a bit of an adjustment for him to understand why the Lord had called him to India to serve this wretched specimen of humanity. Likely such an answer to prayer would be good for many of us. Anyway, what makes me so much better than others—the Negro, the Indian, the Chinese, that beggar drunkard? It is only the grace of God. We are what we are, not by merit, but by God's grace.

To "condescend to men of low estate" does not mean that we yield to all forms of sin and vice that robs men of their virtue and respect. It does mean that we follow the example of our Saviour who took the opportunity of speaking to the Samaritan woman who came to draw water from the well where He had stopped to rest. To many Jews she was a Samaritan with whom they could have no dealings. To many men she was just a woman and so not worth speaking to. To many she was known as a harlot.

But to Jesus she was a soul in need of help, one who desired water better than that which the ancient well of Jacob could furnish. She was one who could be used to contact others. Many Samaritans believed because of the saying of that woman, and many more believed because through her testimony they contacted Jesus. What a blessed day for Sychar because someone, the Son of God, was willing to "condescend to men of low estate"!

May we sum up these three points on humility: first, a sober evaluation of one's self; second, an appreciative evaluation of others; and third, stooping to the lowly. Let us always remember that the person who most often makes it difficult for us to have peace with others is ourselves.

Sel. the Christian Monitor

A PRAYER FOR PEACE

Peace—Lord, we pray for peace,

While silently we wait;

Give us an understanding mind,

Drive out discord and hate;

For greed and selfishness must cease
Before the world can rest in peace.

Peace—Lord, we pray for peace.

'Tween men of every race;

Help us to see each other's need,

And give us strength and grace

To deal with justice, mercy, too,

And do whate'er is right and true.

Peace—Lord, we pray for peace

A peace that comes from Thee;

Begot of love for all mankind

From pride and envy free.

The crash of arms will ne'er be
stilled

Until with love, men's hearts are
filled.

—Bertha Inwood Michael

NEWS ITEMS

NOTICE

The 1968 General Conference will be held at the Roxbury Holiness Camp Grounds, Roxbury, Pa., from June 8-12.

Arrangements Committee

PLEVNA, IND.

On Oct. 22, Eld. Dale Jamison of Quinter, Kans., began a two-weeks Revival at Plevna, Ind. We received eighteen spirit-filled sermons. We were much strengthened and encouraged to press onward and upward in our Christian walk of life. We pray that the seed sown will bring forth fruit to the honor and glory of God. On Nov. 4 we had an all-day service and in the evening 67 members surrounded the tables for Communion service, with Bro. Jamison officiating. We appreciated the presence of members from other congregations.

On, Dec. 9 we met for quarterly Council with our Elder, Vern Hostetler, in charge. The regular business was well taken care of. Elders

Edward Johnson and Charles Leathman were present to take the voice of the church for deacons. Bro. Carl Lorenz and Bro. Eldon Lilly were elected, duly installed and with their companions were received by the church.

It was decided to have a spring Lovefeast, April 13, beginning at 2 P. M. There will also be services the two evenings prior. We extend an invitation to all who can, to come and be with us and remember us in prayer that we might remain true and faithful to our Lord.

Sister Mary Borton, Cor.

OBITUARY

JOYCE ANN EBY

Daughter of Clay and Grace Quillett Eby, was born June 12, 1948, and passed away Dec. 2, 1967, at the Maumee Valley Hospital, Toledo, Ohio, as a result of injuries sustained in an auto accident. She had attained the age of 19 years, 5 months and 20 days. At the age of 12 years, Joyce gave her heart to the Lord and was taken into the West Fulton Dunkard Brethren church by Christian baptism, wherein she has grown in faith towards her Lord and Saviour.

She leaves to mourn her departure: her parents: one brother, George Eby; two sisters, Mrs. Anna Belle Smith and Mrs. Marie Smith, all of Wauseon, Ohio; she was pre-

ceded in death by one brother, Clay Eby, Jr. Joyce will also be missed by a host of relatives and friends.

God took you away so suddenly,
The shock was so hard to stand;
But He wanted you in His garden,
In a much more beautiful land.

God didn't give us warning,
That He was taking you away;
For He knew that we all loved you
And we'd beg Him to let you stay.

So God, with the best of judgment,
Did what He thought was best;
And He said, Come with Me faithful servant
For your eternal rest.

Now our home circle threads are
broken,
And our hearts are heavy with grief;
God gives us this consolation
That you rest in Heavenly peace.

Funeral services were conducted from the West Fulton Dunkard Brethren church on Wednesday afternoon, Dec. 6, by Bro. William Carpenter, assisted by Eld. Charles Leatherman. She was laid to rest in the Smith Cemetery near Tedrow, Ohio.

Sister Leola Beck, Cor.

A college education seldom hurts any man — if he is willing to learn a little after graduation.

NEW YEAR'S DAY

The old year's record now is closed,

Whatever that record be;
The recording Angel hath it now
That, we sometime may see.

The pages are stained o'er with sin,
All filthy and unclean;
But if we now sincerely ask,
Our Lord will wash them clean.

Today we have a clean new page,
A page without a blot,
God help us as we write thereon
To make no blur, nor spot.

E'en now the new day is half gone,
The clock is striking noon,
And we were scarcely aware,
The time was gone so soon.

Lord help us keep our pages clean,
Jesus cancel all sins past,
And on Thine eternal New Year Day
Receive our souls at last.
Sel. by Sister Brumbaugh

FOOD FOR THOUGHT

We read in the paper and hear on the air
Of killing and stealing and crime everywhere.
We sigh and say as we notice the trend,

This young generation, where will
it end?

But can we be sure it is their fault
alone,

And that maybe a part of it isn't
our own?

Are we less guilty who place in
their way

Too many things that can lead them
astray?

Too many juke-joints and too many
bars,

Too many hot-rods and rattle-trap
cars;

Too many reasons for children to
roam,

And too many parents who don't
stay at home.

Youngsters don't make the movies
and they don't write the
books,

That paint a gay picture of gangsters
and crooks.

Youngsters don't make liquor, they
don't run the bars.

They don't make the laws, they
don't buy the cars.

They don't sell the dope that will
addle their brain

That's all done by older folks,
greedy for gain.

We are shocked at their morals and
amazed at their crimes.

And grieve that we live in such
perilous times.

But the rule of the blameless the
Saviour made known,

Who is there among us to cast the
first stone?

Remember this saying, for, oh it's
so true;

And that label "delinquent" fits
older ones too.

Sel. by Sister Ada Whitman

—o—

IT MATTERS NOT

It matters not if I've been hurt;

It matters not at all

That sometimes from my weary
eyes

The scalding tear drops fall.

What matters most—is if I've erred
And not confessed the sin

And through my lack—some needy
soul

Has failed to follow Him.

It matters not if cherished friends:

On whom I leaned in vain

Have wounded me by word and
deed

And left me with my pain.

What matters is—Can I forgive
Again, and yet again?

It's not, "Have they been true,"
but "Lord,

Have I been true to them?"

'Twill matter not when evening
comes:

How rough the road I've trod.

If only I have walked with Him
And led some soul to God!

For when I wake to be like Him,
 Who saved me by His grace
 Earth's pain will vanish when I see
 One glimpse of His dear face!

Sel. by Paul F. Stuber

HAPPY NEW YEAR!

To be happy, means to enjoy life and to be in the state of contentment; causing joy and happiness, and expressing joy, as a happy smile, or a happy reply. Readers! will you think with the writer for a few moments how we might express our joy, and qualify our peace and happiness in 1968?

Our great Apostle Paul wrote this as a basis to be happy: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the *high* calling of God in Christ Jesus. *Let us therefore, as many as be perfect*, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us *walk by the same rule*, let us *mind the same thing*. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their

belly, and whose glory is in their shame, who mind earthly things. For our *conversation* is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue *all things unto himself*," Phil. 3:13-21.

Shall we walk as Christians in 1968? Or shall we walk as enemies to the Cross? Paul tells us how to walk as believers in Christ: 1st, to follow Him; 2nd, to walk by the same rule; 3rd, to mind the same thing. If this does not bring us into the state of godliness and contentment, nothing will and we are classed as enemies of the Cross, as we still mind earthly things. To be truly happy, one must not question God's Word or the established order of Christ's Church, for to do so will make one no better than Korah, who contended that Moses and Aaron were too particular by observing the order of their day. All enemies of the Cross will be destroyed and come to an end virtually by God's command.

The Christian walks by faith, not by sight as in Moses' time. Our walk through this coming year will depend upon our desires and the choice we make as to the cause we vindicate, uphold and espouse, in adopting our future course in the coming months.

If we confess and profess Christ, we shall not find fault in Christ's Doctrine and the Church's teaching, but we shall strive to come to the full order ourselves in every shape and form before we are qualified to bring others into the fold of Christ. In our nonconformity, we can show by our own personal life and discipline in our behavior and conduct and deportment, and have a much greater influence on others than by word of mouth only. In other words why bother about the mote in our brother's eye, when we discover a beam in our own?

Some years ago, we received this in a letter from a dear brother in California, it is so thought provoking that we pass it to you here: "The Christian walk." "I would rather walk in the dark with God, than walk alone in the light; I would rather walk with Him by faith, than to walk alone by sight."

"I walked a mile with pleasure, she chatted all the way, but left me none the wiser, for all she had to say. I walked a mile with Sorrow, and never a word said she; but Oh! the things I learned that day, when Sorrow walked with me." This year will bring joy to many homes as the new-born babes are delivered to the happy parents and the bright future of many years of Christian nurture and fellowship lies ahead. Also this coming twelve months will bring much pain and many sorrows as we give the last good-bye to

loved ones passing into eternity.

Yes, one day in this 1968, you or I may begin our last sleep; The sleep of death. Are we ready? Can we say with brother Paul that we have fought a good fight and are ready to be offered?

Walter L. Sands wrote these lines in memory of his sister, Edith, deceased: "The Last Sleep." "Life's weary toils are ended, gone is the fleeting breath; Dimmed is the bright eye's splendor, cold is her form in death. Far in the Golden Somewhere, over beyond death's sea, 'Mid shining hosts of Angels, mourner, she waits for thee. Sad is the hour of parting, Here she will come no more; still we may hope to meet her, safe on the Golden shore. Sweetly she sleeps in Jesus, never to wake to weep; Mourner, behold your loved one, Sleeping her last long sleep." The article of death is not such a terror to the one who is a Christian, for we read that He giveth His beloved, Sleep. It means rest and repose to the soldier of King Emmanuel. Sad for the unconverted child, as it means a place of flames, suffering, untold pain and torment. We have just two places in God's future for the souls of men and women: Heaven and the lake of fire. One is desired and the other is to be avoided and we must begin today to labor for the place we choose to live after death.

The pleasing part of God's great

plan in the gospel of truth is that the day one starts on the road to Heaven is the brightest and the most happy day since one was born, and as one proceeds toward Heaven and Eternal Happiness the days grow and increase in joy and peace in the Holy Ghost; in short—Heaven begins the day you accept Christ and become a part of Him through the waters of Regeneration. When one is born again life takes on a new and brilliant outlook and truly Heaven begins the hour you are baptized.

Then to keep in that state of purity and innocency just think and act and exercise as brother Paul instructs us in Phil. 4:8-9. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, *Do*: and the *God of Peace* shall be with you." To *think* means to *act*. To act means to begin a habit and a habit leads into a destiny; by the career of our choice in 1968, in using good habits and discarding unwise and carnal thoughts; we can rest surely in the great promises of peace and holiness. For without such we shall never be fit subjects for the Kingdom of

Heaven.

"Happiness, when understood, consists alone, in doing Good." May God bless us and cause His face to smile upon us in the prosperous twelve busy months ahead, and we leave you in God's care.

LeRoy C. Garber
in *The Vindicator*

WHIP OR PRAY, WHICH? OR BOTH?

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him," Prov. 22:15. Love for the child will force the parents to keep their eyes open on their own child, and when foolishness creeps in, put the rod on and get him straightened out.

Parents do not have to beat on their children all the time, when the parents themselves have firm convictions of what is right and wrong for their children to do. There are men, both saved and unsaved, who only have to speak once to any of their family, from the grandchildren to the married in-laws, and they obey without further question. It is because that father has up-right standards and firm convictions, so firm that he is not putting up with nonsense, and everybody knows it. It makes a happy home without fussing. Such men are wise men and not weak men, but men who have great insight to what is good

and what would be bad for their families. Thus he protects his family from the evil of Satan, the same as he sees that no scoundrel comes and hurts his family.

But the problems with children come, when parents themselves are not sure just what they ought to do, and how far they ought to let their children go in ways that will inevitably harm their souls. If the end and the fullness of a thing is wrong then the beginning is dead wrong, stop it at the beginning. Don't let your family start in a way that will hurt them in their souls or bodies. God bless you and give you wisdom to see the end of the way, and check your child before he gets started in the wrong direction and with the wrong crowd.

You should not let your daughters go with dates or boys that you would not be willing for her to marry, if she so chooses. When you turn your children loose to the devil, he is not easy like you are, to let them choose for themselves, but Satan will snare and entrap them and force them into sin. Your rod can put iniquity far from your child if used wisely. That is your responsibility that God has given you. You do that and God has guaranteed to answer your prayers and save your children. John 15:7.

Prayer does not do everything by itself. Prov. 23:13-14 says, "Withhold not correction from the child: for if thou beatest him with a rod

(strong enough to make him take notice) he shall not die. Thou (not God) shalt beat him with the rod, and shalt deliver his soul from hell." Saving your child from hell is partly your job, it is not all done by prayer and hopeful thinking. Prov. 13:24; 22:15; 29:15, 17 tells what God expects of parents.

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:6-7. If you obey God's Word, if you take time to see what God expects you to do for that child and you do it, then God is going to work with you.

It is not enough to serve God and help others. But when God laid those babies in your lap, He gave you a calling and a responsibility to train them in fear and admonish of the Lord. God expects you to raise those children according to the wisdom which He established in His Word. Prov. 19:18 and Luke 12:47 tells us that God will beat the disobedient with many stripes. But you can save your children from the wrath of God by administering the rod yourself and thus making your child fear God and depart from evil.

"The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous

altogether," Psalms 19:9. No parent that will start living by the Bible, needs a reformatory to take care of your children. You just need a good strong arm and courage to use it hard when son gets impudent and sassy and wants to run wild.

If your son or daughter has demons, you as a believer in Jesus Christ, have authority to cast out everyone of those devils in Jesus' name. Don't worry nor waiver, if he does throw a tantrum or threaten to run away from home. Just command all the rest of the devils to leave him and whip a little harder, then pray to God to step in and straighten him out. You will find the answer is right there, faster than you dreamed, because you were doing your part as God told you to do it. Thus God will do His part and perform the miracles you cannot handle.

This kind of treatment will put the fear of God in that boy's heart and put foolishness far from his thoughts. It will give your boy or girl a challenge and goal, before their lives show them wonderful things which God has promised to do for them. Point out to them the many opportunities of service for Christ. Take them to counsel and be a pal to your children. A few less working hours and a little more time with your boys and girls, will more than greatly repay you. Money is not everything your family needs, they need mostly God's Word and

God's blessings.

Keep your children busy and do not leave them time to watch television by the hour. Encourage them to develop their talents: whether mechanics, painting, photography, music, singing, farming, science or good reading and give them enough to do to keep that abundance of excess energy worked off. An idle mind is the Devil's workshop, it works teachers hard to have interesting things to keep children busy, it will take parents several hours a week to keep enough interesting things planned to keep your children busy and growing spiritually. But the time pays off in grand dividends in the future and will save you hours in anxious prayer later for their salvation.

Jesus said that if a man looks on a woman to lust after her, he has committed adultery already with her in his heart. Jesus said it would be better for a man to pluck out his eyes than to commit such a sin. Bet you are dressing your daughter in filthy bathing suits and tight pants and letting her parade in public, to the store or to the swimming pool. Such actions by adults and even young children cause men to lose their souls and go to hell, over the way the sexes dress while among one another. Yet you get down and pray to God to save your girl and perhaps the one who is with her or the ones who see her. Our actions and our deeds speak

louder than our words.

Let's be consistent, Do you want your girl saved and to change her ways of dressing and running with the boys and start living modest? If you do, God has a remedy that you can apply as well as to pray and expect God to do it all. Girls who stay out until two and three in the morning wouldn't do it but once around my house. I would meet them with a rod and beat her mercifully and then pray with her and command the devils, that are leading her astray, to turn her loose in Jesus' name. I would take care of getting foolishness out of my own daughter or son and not leave it to the police or the reformatory to do later, or the divorce courts to have to break her heart.

Besides all the good side the parents show, God puts forth in Proverbs some firm measures to use with unruly children. Thus you will have the anointing and blessing of God in your soul, when you work with God refraining your children from evil, as you will when you see them walk the aisles and give their hearts to the Lord. There is a way you can save your own child from hell. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine," Prov.

23:13-15.

"Chasten thy son while there is hope, and let not thy soul spare for his crying," Prov. 19:18. If you don't do your part, God will not do His part of saving your children. Have you seriously considered John 15:7, in other words, If God's Word is in your heart and you obey it, then you can ask what you will and it shall be done unto you. God said, the rod (not a lot of talk) will drive foolishness from the heart of the child. Parents that love their children will correct them with the rod, when they get impudent and unruly and tell lies. If you are really concerned, you can control your children.

There are pretty clothes which will cover the bodies of your children and will also make them respected and admired by the better class of boys and girls. If you do not act, as well as talk, God will break your neck and your child's neck as He did to the High Priest, Eli in 1 Sam. 2:22-24; 4:10-11, 15-18. Eli was told that his boys were sinning and Eli only talked to his boys, but did not refrain them, though they were nearly grown men. God expected Eli to stop their sinning. When he did not, God killed both the boys and the dad in one day. Also He puts someone over the House of God who would fear God and obey Him.

—Selected

ONCE IT WAS SIN

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; but to eat with unwashed hands defileth not a man," Matt. 5:19-20.

People have changed, church discipline has changed to meet this compromising age; but God has not changed and neither has the Bible. Things that were once sin are not considered sin by the average professor of religion. Many of you can well remember when only fallen women bobbed their hair. Many of you can remember when a painted face meant a harlot. Such folks never thought of professing religion and doing such things, but now many have the brass to profess holiness and still do these things. Not so long ago people would not think of visiting the beauty shop and still profess Christianity, but it's not sin now evidently for the same crowd who condemned others for doing it. They now call true Christians narrow-minded, fanatics but the Holy Bible is still the same, 1 Pet. 3:3; 1 Cor. 11:1-16.

One day it was an outrage for a person to be a grass widow or widower. Now it seems to be different. Even some preachers are mixed up in a marriage scrape. They have concocted a new theory, that if Jesus forgave them you surely

should. Now brother, sister let us ask a few questions. When the bartender gets converted, do you expect him to quit selling liquor? Certainly you do. The bank robber gets religion and you certainly expect him to quit stealing. If a drunkard gets saved you do not expect to see him guzzling beer the next day. When the liar repents and says that Jesus saved him, you expect him to quit lying. The adulterer and the adulteress come to the Lord and profess to get the same salvation as the drunkard, the bank robber, the liar and the bartender, yet you expect God to say that adultery is not sin.

Any true Bible student will admit that if a person is married and obtains a divorce and then remarries while the other companion is still living, is committing adultery and is living in that state. They will further agree that it is sin. They come to the Lord and confess, tell God they are sorry and are converted. God speaks peace to their souls. Many people try to say that God says to these folks, now before you were saved this adultery business was sin, but now since you are converted it is not sin any more. Just go on living as you were. Alas fornication is a common thing among many of our young people and perhaps some older. How many of you realize that this sin is the same in class, according to the New Testament, as that of adultery? Yes, the punishment is the same. How

careful are we to be free of sin and to teach others to be also?

Did Jesus teach that? The woman who was caught in the very act was told that her sin was forgiven, but also that she was to go and sin no more. Jesus commanded her to quit the adultery business. Does not the Scripture say, Shall we continue in sin that grace may abound, God forbid. It is this damnable doctrine that one can sin and live in the basement of his lusts, break the commandments of God and still have grace in his heart, that has brought us into this modernistic, sin-loving, compromising, holiness professing age.

The world may change, you may change, but God's Word still declares, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

THE WAYS

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high
way,
And the low soul gropes the low,
And in between, on the misty flae's
The rest drift to and fro.
But to every man there openeth
A high way, and a low,
And every man decideth
The way his soul shall go.

FRIENDSHIP IS A KEY

A smile is a key to friendship,
One that is certain to fit
Right in the lock of every heart
And open the door to it.

A kind deed is a special key;
And when this one has been tried,
It seems to be the master key
For the door swings open wide.

Often a word is just the key
That will prove to be the best,
For the right word may open the
lock
Which is stronger than the rest.

Friendship's chain hold many a
key,
But each will ever depend
On care we take in the choice we
make
Of the key that gains a friend.

Sel. by Margaret Myers

WHAT IS YOUR DELIGHT?

You can tell a man by his pleasures. In what does he take keenest delight? Where does he go, what does he do in his leisure time? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.

—Presbyterian

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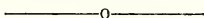
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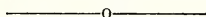
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BIBLE MONITOR

VOL. XLVI

JANUARY 15, 1968

No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR FUTURE ENDEAVORS

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures," I Cor. 15:3. As we begin the New Year there can be no greater text, no greater blessing and no greater reason for our laboring in the christian faith than this text. We might use many scriptures to prove this text, to explain it or to point out the joy and happiness that comes through it; however we feel that we have readers who are honest enough and sincere enough in the teachings of the New Testament, that we need not spend our time and printing space for such truths.

Therefore our meditation on these pages shall be devoted to the zeal and integrity which we should show in this New Year. We hope to take our thoughts from one of vast experience in the christian faith, just a few of the lessons from the apostle Paul. Let us not try to excuse our lack of zeal and integrity, with the passing thought that Paul's words were for the ministry.

In fact we each are a witness of our Lord and Saviour Jesus Christ and some insignificant brother or sister's words, dealings and actions may do more to help or hinder the cause of Christ, in his or her community, than that of the minister.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," I Cor. 2:2-4. Here are a few words explaining the real reason for the words, deeds and suffering of the apostle Paul. Paul had the ability to use excellency of speech and enticing words but he chose rather ways of living in a meek and humble service for his Lord. How this life of service was not to hide in a corner but rather to minister for his Lord with all the Spirit and power he could use.

"I therefore so run, not as uncertainly: so fight I, not as one that beateth the air: but I keep under

my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway," I Cor. 9: 26-27. Paul was not living a life of uncertainty, nor a life without a purpose. He strove to portray the ways of living which his Lord had taught and at all times keep back his carnal nature. He labored lest he should offend his Lord in any way. Am I sure of my way of life or do I test it, by careful study of the New Testament, lest I might come short in some way?

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God," Acts 14:22. Is it enough that my life might be influential in drawing someone unto Christ? or should I labor to strengthen their faith and continually urge them to continue in the faith of our Lord and Saviour? Must I labor to this end, even if it means trials, problems and even persecution?

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him," Acts 18:30-31. We must acknowledge that Paul never tired, but was concerned about the kingdom of his Lord and Saviour, at all times. He

never complained that the days were too long, but rather that he had so little time to witness for his Lord.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death," Phil. 1:20. Am I ever ashamed of my Lord's ways of living or of the teachings He urged us to practice? What a blessing we could each obtain in 1968, if we would always magnify Christ in our body, with all our talents and opportunities, even though it would mean suffering, trials or even death.

"For though we walk in the flesh, we do not war after the flesh," 2 Cor. 10:3. Am I keeping under subjection my carnal flesh? Gal. 5:19-21 tells us what the fruits of the flesh are. Alas we cannot go very far, even in fair America, until we find an abundance of these fruits. Yes perhaps some is found even in our own life?

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me," 2 Tim. 3: 10-11. We can read many places in the New Testament of Paul's actual way of living. It certainly must of taken much effort but alas

he reached the goal "out of them all the Lord delivered me."

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God," 2 Cor. 4:1-2. Do we faint as we meditate upon the possible problems in 1968? Paul did not allow the temptations of Satan to overpower him. He was willing, by the help of God, to present his life wholly before man and before God. May our zeal be pushed by all our talents in 1968, fortified by continued prayer and guidance of the Holy Spirit.

MY KINGDOM IS NOT OF THIS WORLD

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:36,37.

We find Pilate saying unto

Jesus, "What is truth?" There is a vital relationship between these significant words of Jesus and Pilate's dilemma. Had Pilate lived too long in an environment that was not interested in the truth? Had it caused him to lose the vital distinction between truth and falsehood? Does the world always deal in truth or is expediency better at times? We can consistently look to Christ for truth at all times.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it," Matt. 27:24. Pilate's betrayal of a sacred trust is a warning to all who become world entangled. Did we ever sit in company with those who laugh at Christ and His teachings? Perhaps laugh with them. Did we ever compromise a Bible issue because someone we liked had taken the wrong side? If we have, then we should not judge Pilate too harshly for his compromise.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple

BIBLE MONITOR

Taneytown, Md., January 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:14-18.

We live in a day of compromise and merger. There are those who think that we should compromise with anything and merge with everything just for the sake of being united. The pages of history will prove that in any compromise with those who do not believe all of Christ's teachings, the surrender of principle must be made by the believer. It seems that it is our re-

luctance to make decisions that cause us to compromise.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever," I John 1:15-17. Numbers, or world-wide approval, does not guarantee survival. One man has said, "The momentum of a nation, federation, or organization is measured by its mass. Once the mass starts downward, it gathers momentum and prevents return or recovery." Only on the truth of Christ can we trust with confidence. And this means, as one has said, "unchanging in the midst of change."

Otto Harris.

Antioch, W.Va. 26702

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THE LOVE OF CHRIST

By the time this article appears on the pages of the Bible Monitor, we will have passed another Holiday Season. The true meaning of the season, is not the Holiday Spirit as the commercial world commemorates it, but the true meaning of the season, is commemorating the Gift of God's Son. "For God so loved the world, that he gave His only begotten Son, that whosoever be-

lieveth in Him should not perish, but have everlasting life," John 3:16. God so loved us that he gave us His only Son.

I want to write a few thoughts on the love of Christ. Romans 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." God manifested His love to usward, by giving His only begotten Son. The Son gave His life for us, while we were yet sinners, that we might have eternal life. God and Christ both manifested their love to us.

Love is a mighty power in the life of a Christian. If we were to give a full definition of the word love, in all its meaning, it would be difficult to do. Since the birth of man, man has sought someone to love and sought someone to love him. Many times we, poor mortal beings, bestow love on someone who does not accept it or who does not return it.

If in life, we have made intimate contact with Christ, we have come face to face with the best friend of all. If we accept Him as our Saviour, acknowledge Him as the Son of God, and trust and obey Him, then we can be comforted in knowing that Jesus will never fail us. He is such a personal lover of His children, that he will never leave or forsake us.

The love of Christ is a mysterious, wonderful thing. He is all powerful. We are limited. He is infinitely wise. We still grope in darkness. He is perfection. We are frail humans striving in our weakness, to overcome self and improve our spiritual being. In so doing, we many times err along the way. Through Christ's Love and God's Love, they forgive us, when we acknowledge our short-comings and ask forgiveness.

Christ loves us in spite of our shortcomings. He loves us, however undeserving we may be. He loves our soul—but abhors our sins. Thus we have an obligation to Christ. I John 4:19, "We love Him because He first loved us." Christ expects us to return love to Him—love for love. And He has given us the formula, how to return that love. It is by being obedient to him. John 14:23, "If a man love me, he will keep my words." In John 14:15, Jesus gives us a true test of love. "If ye love me, keep my commandments." Christ has proven His love to us. He we proven our true love to Him?"

Bro. Paul R. Myers.

Box 117, Greentown, Ohio

"And as ye would that men should do to you, do ye also to them likewise." Luke 6:31.

Far too often a man's train of thought carries no freight.

A BRIEF SURVEY OF THE TORREON MISSION from Navajoland

December 20, 1967

Dear Christian Friends,

Greetings in the name of our good Lord and Savior Jesus Christ. We left sunny California November 1. Coming to the cold New Mexico mountains was a sudden change that took some time to get accustomed to. The good Lord gave us the health and strength needed to carry one.

No. 1. As treasurer of the General Mission Board I want to take this opportunity to thank every donor for their donations, great and small. I know some have sacrificed of their hard earnings. It is this help that made this work what it is. One has said, "Money makes available, prayer makes effective." Let us not give the one and not the other.

No. 2. The services on Wednesday and Sunday are well attended by young and adults. Tuesday by request, a trip is made to Eagle Springs where visiting is done as time permits. These visits are well received with requests for another visit. They are eager to hear the gospel. On Thursday evening they meet at the house of one of the Navaios, where they have language study followed by a study in Genesis. The attendance is good here with 20 to 25 attending.

No. 3. A brief account of the many things that have taken place here: Our first Sunday here shortly before service, three Navajo-men came saying a four-month-old baby died and they wanted someone to get body. The story goes the young mother with the sick baby started across the mountains for help from the medicine man. The baby died on the way and was left on the mountainside. These were Navajos that lived in the back mountains and had no contact with the mission. The funeral next day gave an opportunity to give the gospel to someone who had never heard. After the burial they asked for a Bible and song books and that we should visit them. We visited them on Friday by way of a rough road (15 miles). The camp all came together and we all received a blessing over the warm reception and by their reverence and respect of God's Word.

No. 4. David and Mildred have accepted the life and way of the missionary and have a great burden for the lost souls and have committed themselves to this work. George and Lucille have worked themselves into the hearts of the Navajos in a way that it would be a great loss to the mission to have them leave. They have been a great help to the spiritual progress of this mission. Bob Carpenter's love for the Lord and his work is almost unmatched. He is a good witness

wherever he is. Martha Throne is to be commended for her bravery in her witnessing to the young.

No. 5. This may seem that much can be and is accomplished, but when one considers the field, the hard hearts, the hold of sin on these people, the open door to expand, the hunger and thirst for a better way of life—we must say the surface has only been scratched.

No. 6. Wilson and Kathryn Toleda are Navajos that have accepted the Lord and are trying hard to live the Christian life. They are a great help in getting the gospel to the Navajos. They are devoted and concerned about their people. The work is done with their aid of interpreting. Pray for them.

Let us all labor together for Him.

In Christian love.

Ora Skiles.

THE TIME HAS COME FOR HARVEST

"Put ye the sickle, FOR THE HARVEST IS RIPE." "Come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes in the valley of decision: FOR THE DAY OF THE LORD IS NEAR in the valley of decision."

Is this the winepress of Rev. 14: 20 which reads: "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles.

by the space of a thousand and six hundred furlongs (one eighth of a mile). "The sun and the moon shall be darkened and the stars shall withdraw their shining," Joel 3:15. Acts 2:20 reads: "The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come." Jesus says: "As it was in the days of Noe so shall it be also in the days of the Son of man." Luke 17:26. Let's see just how it was in the days of Noe: "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. So God destroyed man," Gen. 6:5-7.

The same thing was true with the children of Israel when they broke with God and made a golden calf to worship. "And the people sat down to eat and to drink and rose up to play." Exod. 3:26. That did it! No promised land for those fellows. What more can we expect when we turn away from God by saying that "God is dead" and declare that the Bible is not the inspired word of God. The fire for this wickedness is already kindled. Luke 12:49.

Likewise also as it was in the days of Lot: This is what God said of Sodom and Gomorrah: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, there was no salt left in Sodom to preserve it." In Matt.

5:13 we read: "Ye are the salt of the earth, But if the salt have lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and to be trodden under foot of men." When as here, there is no conscience or restraints, destruction is unavoidable and certain.

Let us compare the above New Testament prophecy. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables," II Tim. 4:3-4.

Are we living in the day of the above prophecy? YES. Religion in our day is the most PREPOSTEROUS CONFUSING of all time. We have 600 forms of religion and not one of them wearing the gospel suit that Jesus tailored. "Having a form of godliness, but denving the power thereof," II Tim. 3:5. No power to convert! No power to heal! No power to raise our families for Christ!

Factually things are taking shape all around us that will be determing factors as to where we shall spend eternity. We get used to things as they are and don't mind them at all. The devil has such great power that at the snap of his finger he can decree topless or bottomless dresses, or any immoral behavior to suit his trend. Young or old, thin

or fat, will march to his drum beat like people in a daze, with no clear vision of any kind. We seem to be caught in the undertow of a modern society with little hope of ever being rescued or saved. The unavoidable falls are just ahead. It will soon be over. The door will be closed. Luke 13:23-27, PLEASE READ.

We are moving so rapidly towards the end of time that Paul best describes it when he says, "We shall not all sleep but we shall all be changed in a moment. In the twinkling of an eye." I Cor. 15:51-52. Or as Jesus would say, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be," Matt. 24:27. Even in this dark hour, God will have mercy if you will let him. Listen to this: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved," Acts 2:21. COME TO JESUS NOW. Or "Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. Elder James F. Swallow, 6560 Sonounna Mt. Rd., Santa Rosa, Calif. 95404.

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SOUTH FULTON, ILLINOIS

The April sermon of Bro. Edward Johnson, quote: As we sang

the song, Anywhere with Jesus, I trust we understand that, to mean that we can safely go with Him anywhere and not that He will go with us anywhere. I hope that is why we read our Bible, to find a closer walk with Jesus, to find our way to a home sweet home in Heaven.

Text, Heb. 3:1. "Wherefore, Holy brethren, partakers of the Heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." What do holy brethren profess? What does the world profess? We have Jesus and the world does not. Day and night we have need to come unto Him. Satan, with all his power, cannot enter a group of christians while praying. When Noah went into the Ark, God shut the door, no one else could enter. No evil can enter this church as long as God's hand guards the door. Let us therefore fear, continue in prayer and watch with thanksgiving.

Many times God would have destroyed the people in the time of Moses, but for the man who worshipped God and pleaded for mercy in behalf of the sinners. The children of Israel traveled with God forty years, then failed. There is nothing sadder than men and women who follow God, as earnestly as they know how, than fall away after almost a lifetime of service. Where are we in holding fast the faith? Will we hold to the

end? God held the sea back for Israel. Have we seen God's hand preparing safety for us? Do we thank Him for our faith or do we forget? Holy brethren and sisters only, will rest in that fair and happy Land.

"Take heed lest thine eye be evil and thy body full of darkness," these are not my words but what God tells us. Why speak such words to our brethren? Because we are not reliable in our own strength. When a man thinks he stands, he must take close heed lest a temptation overtake him and fall, I Cor. 10:12. What would cause one to fall away, if we say we love God and are trusting in His Word? Someone is not speaking the truth, if he says he loves God and is not a doer of His Will. One day's observations of our actions will expose us. We must be very careful not to be self-righteous. Do our actions hold true to our speech? Are we thankful for what God does for us? If we be true to God we must be holy. Paul warns us to be careful of an evil heart in vs. 12, "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." I hope you remember this verse, even though you forget everything else I say.

When we visit with friends and families for hours, how much have we been edified? I think the lack of encouragement, exhorting and helping one another is why we

sometimes fall away. Paul warns, "Take heed, holy brethren." That is why it behooves us to help one another. It is easy to condemn others. Sin is very deceitful. We can see it in others, and by our condemning sin in them, a certain "falling away" has taken place in our own thinking and acting.

What are we going to do with the future? Our teachers are influencing young minds. We condemned the action which removed the Bible reading from the schools. While we criticized the authorities responsible, did our children hear the Bible read at home? They are now putting the Bible back in many schools. Even some authorities want it taught and not only read. But alas, taught not to have faith in it but to destroy faith in it. They want to prove it untrue, full of myths, no Heaven and no hell. Such teaching is falling away from God and we need to remain true unto Him. Many things in the future are not pleasant to think about. The many demonstrations, screaming, yelling and carrying play-cards. These same people do not want to live in a Communist country. An American reporter told one demonstrator, to leave America if he wished. He shouted, We do not want to leave America. We need to abide true to our Lord. Perhaps demonstrators may come to the door of our home or to our churches? We need to pray more because the authorities

cannot stop demonstrators. What happened to the descendants of those men who came to America to worship? Alas they fell away from worship and did not continue in Bible study, prayer and worship. The very churches which they founded are disappearing under liberalism and lack of Bible reading.

We are measuring ourselves by ourselves, which is not wise. Compare us with a few years ago? Can God look at us and see there is no malice, strife, mocking, lies or evil speaking? Brethren take heed! "Behold I come quickly: hold that fast which thou hast, that no man take thy crown," Rev. 3:11. What if He does come? Might we hear, He came yesterday and we are still here. This should give us a fear that perhaps we are not as true as we should be. "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not," uke 12:39-40.

It is a beautiful blessed thought: to be watching and waiting, true unto death. When the trumpet sounds, there will be very little time to do anything. We may still be alive and be caught up in the clouds with Him. But suppose we are making merry when the trumpet sounds? What will be the half-

spoken words on our lips, when our Lord comes? Oh, that our thoughts even might be pure? David said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer," Ps. 19:14.

Sister Elta K. Blythe,
822 W. Calhoun, McComb, Ill.

THE LAST VOYAGE TWO SOULS

Chapter 7, The End of The Voyage

We could hear the devil's lash as it came down upon the quivering backs of the helpless victims. Open another gate there, he was heard to say again and again, as the multitudes crowded in, compelled by some unseen force. Crash, his merciless whip continued to lay open the flesh of a wailing, screaming throng, as he hurried them on to make room for others. In they came multitudes of them; youths in their early teens, with the blush of youth still on their faces; middle-aged men and women, whose hair was slightly frosted with a sprinkle of gray; old people, bent and enfeebled by their many years of trouble and toil. Each one as he entered gave vent to the most heart-rending wail as he realized he was lost in the bottomless pit.

No record was necessary to condemn the guilty. The sins of each individual met him at the gate, and

in spite of the most strenuous effort to evade them, they fastened upon their victim with their black talons and held there with a death grip. As I watched, with sinking heart the incoming multitudes, and saw them fall under the load of guilt or run at full speed, crying and screaming as they ran and leaped head first into the boiling, seething pit of liquid fire and brimstone, in an effort to rid themselves of their sins or to evade the curses and accusations of those who met them at the gate and accused them of their damnation. I thought, How terrible it would be to have to stay forever. I tried to think of something that I had seen on earth, which would have paid me to cling to and as a result, lose my soul and have to come to this place and stay forever. My whole soul rebelled at the thought and again I was glad that I had seen Heaven and that I had the assurance that some day, it was to be my home instead of this terrible place.

As far as the eye could penetrate in both directions, I could see men and women of all ages and classes, running along the slippery banks of the pit, endeavoring to rid themselves of their sins, which clung to them with inseparable tenacity. Fashionable young women screaming at the tops of their wretched voices, trying in vain to run from under a perfect rainstorm of trinkets of all kinds. One poor man,

who had been a drunkard, was trying in vain to run from under a cloud of bottles, which were pouring down upon him in torrents. Great hissing serpents protruded from the necks of some of the bottles, while boiling hot liquid poured from others and still others held the heads of his straved children, staring in mute appeal for bread which he had kept from them in his thirst for drink.

Close behind this man, I could see a saloon-keeper whose particular torment seemed to come from those he had ruined through his nefarious business. Thousands of them, men and women, were literally treading upon each other, in their effort to avenge themselves on their destroyer. Finally to rid himself of his tormentors, he plunged into the pit, only to be borne down into its smothering depths by a larger and more vicious mob than he had left on the banks. Behind this saloon-keeper there came another, pursued by a screaming mob: widows, orphans, men of the world, mothers, fathers, drunken bums; in fact, such a motley mob that it was impossible to distinguish who all was there; all bent on one thing, revenge. Each one crying at the top of his or her croaking voice. Why did you not vote it out? You had it in your power to do so, but for the sake of position or gain, you refused to do so and now look at us. You are to

blame, you are to blame. Poor voter, I said to one of the gatekeepers standing near, Why does he not jump into the pit? Fire would be preferable to that torture. Look, replied the gatekeeper, Do you not see the mob waiting for him there? There are more in the lake waiting for him. Sooner or later though, he will leap into the fire, in an effort to escape his tormentors.

A little to my left and close to the wall, I could see a group of people going through what appeared to be a form of church service. The minister, in long coat and with waving hair, stood before his audience, trying in vain to console them. Instead of his words comforting his hearers, they seemed to work the opposite way. As he would go through his long drawn out message or sermon, his hearers would cry out in one voice, O Lord have mercy on our poor lost souls. At this the minister would seem to lose temper and give way to the most vile swearing and cursing. Then collecting himself again, he would try to console his flock, only to meet with the same failure.

The people then began to upbraid him and to accuse him of being the cause of their damnation, cursing and blaspheming they would cry out, If you had been true to the gospel of purity and had preached it to us in its fullness, as you should, we might have been saved. We were hungry for the things of God,

but for love of position and fear of losing your salary, you failed us and we are lost. Then with more fervor than ever they cried in one voice, Deceiver, coward, murderer of human souls for gain; you are to blame for our torture. Why, oh why did you not tell us? We were afraid of this and you told us it would be alright, for there was no hell. Oh why did you do it? Why did we listen to you? Unable to bear the torture any longer, the poor policy preacher, who had worked for position and favor with man rather than with God, while upon the earth, rushed from among his accusers and with a cry, O God be merciful to my poor soul, plunged into the pit, followed by a cursing, hissing throng and was soon lost to view in the flames. (To be concluded) Sel. by Sister Alma Meade.

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THE GREAT EXAMPLE

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2:8. We are all children going to school: the Bible is our textbook and Jesus our teacher. This world is our school-room and this life our school term. Our school life is one of instruction, discipline and preparation. Our school life is also one of probation. The house of probation is large enough and the school term of life, long enough to enable all to secure

the object for which we have been placed here. In this school of life there are many important lessons to be learned. The most important is the all comprehensive lesson of obedience unto God. This is absolutely essential to success. Without it there can be no adjustment to our various relations, no perfecting of character and no happiness. The life that has not learned this lesson ends in failure and disaster.

The Scripture record everywhere marks the steps in the pathway of obedience, with beautiful lines of living light, while all along the pathway of human history the movements of Divine purpose are seen tending in the same direction. God has set before us all the lessons of history and the teachings of the Scripture to constrain us to obedience to His will. God has placed us in families, in communities, in nations and under government. God desires obedience to parents in the family, obedience to teachers in the school, obedience to the Ruler of the land, that thus we might the more easily rise to the highest relation with the Father, the Ruler of all, and walk before Him with glad and ready obedience all our life.

God has done more: He sent His only Son, His well-beloved Son, into the schoolroom of earth and school of life, to begin side by side with His fellowmen to learn its lessons, to do its humble work, to

endure its trials, to realize its discipline, to secure its highest objects and to glorify human life forever. Jesus passed through the entire range of this school of life, proved its possibilities and mastered all its details. He learned its lessons as none had ever learned them before and thus became the One and only example of perfect obedience and as such as are to consider Him, learn of Him and follow Him. He learned obedience in this school of human life. He humbled himself beyond our measure of conception, in coming to us in fashion as a man in the form of a servant and then being found in this fashion, he humbled himself to the fullest extent of obedience, even unto death—the death of the cross. He used the sword of the Spirit which is the Word of God. He was tempted in all points as we are and yet without sin.

He was put to the severest tests of loyalty and obedience to His heavenly Father and every turn of life and He endured the tests in the same way, that we can endure by the grace and help of God. He learned obedience by the things which he suffered. Jesus carried obedience to the Father through His whole life on earth, in all its relations, in all its experience to the highest possible point, namely the death of the cross. Paul says, He became obedient unto death even the death of the cross. In this

experience He met the supreme test of obedience. When the great waves of anguish began to roll in upon Him, He prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt," Matt. 26:39. Again under the dreadful eclipse of His Father's face while dying on the cross, He said, "My God, my God, why hast thou forsaken me?"

Through all these experiences He was obedient until at last He cried out with His expiring breath, "It is finished". More He could not do. The plan of redemption was finished. Christ came into the world to save sinners. To this end He came to the earth and lived a perfect life, in obedience to the Will of His Father that He might show us how to live. Thus by His obedience He opened the way of development up to the very highest possibilities of human character and achievement as well as to the purity, the blessedness and the eternal glory of heaven. It is written of Him that as a consequence of His humiliation and obedience, "God hath highly exalted Him and gave Him a name which is above every name, that the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:9-11.

Looking down from His throne

upon those for whom and with whom He lived on earth and for whom He gave His life, He says to them with inspiring assurance, to him that overcometh I will give to sit with me in my throne. It is only as we follow Christ, our example in the way of obedience and walk even as He walked, that we can hope to accomplish our high mission in life. We need to seek for no other than the old way of obedience, there is no other way to victory and perfection. Jesus says, he that will come after me, live as I have lived and attain it's true end, let him deny himself and take up his cross and follow me. He that forsaketh not all that he hath, cannot be my disciple. He who would reach the place where Christ dwells, must go the way Christ went. If we desire the fullest development of mind and heart, and constant fellowship and communion with God, we must be led by the Master's Spirit.

Yes, dear reader, it is necessary that we be touched by the high inspiration of the Divine life which Jesus walked in. Jesus was in the way of toil, sacrifice, suffering and even death. Yes, that way led Him through Gethsemane, the judgment hall and to Calvary. It led Him also to Mt. Olivet and to eternal glory. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it," Matt. 16:25. He who follows Christ's perfect example, secured

by His abiding presence, is truly blest and shall rise higher into purer light and higher experience, wisdom, love and power. Alas, in the end, such will enter with the dear Lord into His glory, to be like Him and be with Him forever.

Reuben Shroyer
in 1929 Bible Monitor.

NEWS ITEMS

By approval of General Conference of 1967, the Bible Study Board is now purchasing Sunday School material from the Rod and Staff Publishing Company of Crockett, Kentucky. We feel that this material is quite well suited for our church, and most of our Congregations are now using it.

This material is available for the following age groups:

PRE-SCHOOL
PRIMARY
JUNIOR
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The subject matter is the same for all ages, but presented differently to suit each age group.

Please send all orders or inquiries to:

Dean St. John
Box 125
West Unity, Ohio 43570.

—BIBLE STUDY BOARD

THE HOME

A new year begins; a new quarter begins. District Meeting of 1967

granted the request of the Trustee Board of the Mt. Hope Dunkard Brethren Church Home. Dist. No. 1, Inc., that "the Congregations of the District take an offering quarterly, to be used toward the Building Fund."

The next quarterly offering, from each congregation, is again due — during January, February or March. Thanks to the Congregations which have responded so well. Your response will determine how soon a loan will have to be made by the Board. Construction has reached the second floor level. With your support this worthy project can soon be placed under roof.

Anyone having a second-hand, or a new adding machine and who wishes to donate it to the HOME will do a good service and save rental of a machine necessary for use.

For the Trustee Board
by Ray S. Shank, treas.

WHY TARRIEST THOU?

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him, and he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his wit-

ness unto all men of what thou hast seen and heard. And now why tarrighest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

A wonderful message and profound question, fraught with eternal consequences to a man stricken and prostrated under the power that is greater than all human powers. Ananias, looking upon Saul and perceiving that he was under spiritual conviction, and striving with the Divine Power, said, "Why tarrighest thou?"

Suppose Saul had said, I think I had better wait awhile. I would like to know more about this sudden change of things. I would like for matters to develop a little more. I am wondering what is going to be the out-growth of this new-fangled religion which those despised Nazarenes are perpetrating through the land. It may be all right, but I think I had better go back to Jerusalem and consult the high priest and the authorities there, before I decide what to do.

Dear reader, do you believe that if Saul had taken such a position, in such a critical moment, there would ever have been such an energetic, courageous and gigantic exponent of the Gospel of Jesus Christ, as he became? No. Saul did not procrastinate nor await developments; neither did he "quench the spirit" not "confer with flesh and blood."

Saul was a man of convictions and high ideals, and in his coalition with the "One who doeth all things well," he had a new vision of life and the highest mission of man, for he yielded to the Divine call, not partially, but whole-heartedly and without any reservations. Therefore, through the instrumentality of the Holy Spirit working in his life, he became the great and eminent apostle Paul.

Paul proclaimed, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance," Acts 26:19-20. It should be noted that Saul was fully convinced that he was not stricken and prostrated by any human powers, when he saw the light round about him and heard a voice "saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4-6.

Without any questions Saul arose, in response to the Word of the Lord, and went into Damascus; and was there three days, without eating or drinking and in utter darkness with a subdued will and a contrite heart. And the Lord sent Ananias to him, to tell him what he should do. And Saul obeyed, and immediately the scales fell from his eyes: and he received his sight,

"and was baptized." He now laid his life upon the altar of service, and God used him mightily in His kingdom of righteousness. Therefore Saul, who became known as Paul, stands upon the Sacred page, as an object lesson and a worthy criterion. Every one who has a desire to worship and serve God, in spirit and truth, should arise by "Divine grace" in response to that same "voice" which arrested Saul in his mad career.

By reason of the lamentable conditions that have come into the modern church, many people have halted between two opinions and have become inactive and "hung their harps upon the willows," Psa. 137:2. All, who like Elijah of old, lay down under a juniper tree hoping for the best, are upon dangerous ground and need to be asked "Why tarriest Thou?" Everyone, who is not in workable unison with the Lord, must answer this question. Why waste your talents in despondency and mourn of conditions. Arise dear brother and listen to the inspiring voice of the Lord, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace," Rom. 11:4-5.

Thank God and praise His holy name, that He has always had a

people that have been true, loyal and faithful unto Him.

Then, why do you wait, dear brother,

Why do you tarry so long?

Your Saviour is waiting to give you A place in His sanctified throng.

What do you hope, dear brother,

To gain by a further delay?

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4. Dear reader, the voice of the Lord is still calling "Why tarriest thou? It is hard for thee to kick against the pricks."

J. F. Britton
in 1932 Bible Monitor.

LEARNING TO THINK STRAIGHT

One of the features which distinguish man from the beasts is the capacity for thought, that is, reflective and reasoning thought. That this capacity has great possibilities for good or for evil, for happiness and usefulness, or for misery and bane is not questioned by anyone. These possibilities are very forcefully expressed by Milton's declaration that "The mind is its own place, and in itself Can make a Heaven of Hell, a Hell of Heaven."

Implicit in this statement is the belief that even though external circumstances and innate qualities af-

fect the mind, they need not dominate it. In other words, it can be controlled. Fortunately for us, this is true. The mind can be trained to think straight. Surely no one poses as a perfect thinker. Certainly, too, most people desire to train themselves to think straight. This process should be continuous until death, for everyone needs to improve constantly or at least to guard against warped thinking.

Assuming that one wishes to train himself to think accurately and wisely, how should he go about it? Perhaps the procedure of eliminating hindrances is the best. One must clear the ground of stumps, debris, and snags before he can provide a fertile and smooth seedbed for thought. What are some of these hindrances? They are many, but perhaps the following are the most common: passion, prejudice, propaganda, and perversions in the reasoning process itself. Surely these are factors that all modern people must contend with. The first two and the last are as old as Adam and the other is probably almost as old but is more powerful and widespread today than ever.

What does passion, that is, emotion, have to do with thinking? Must one deny or disregard emotions in order to think straight? Should one be as cold and unfeeling as a marble statue or as bloodless as the proverbial turnip? Certainly not. Neither psychology nor com-

mon sense would say that it is even possible to try to rule feeling out of one's life. Both, however, would say that feeling should be controlled, that it should not dominate one's mind, or thinking will sometimes be crooked. The man in a rage illustrates dramatically how feeling may cause irrational thinking or for the moment may dethrone reason entirely. What one does in a fit of anger is sometimes so unreasonable that it has been said that if any angry man could see himself as others see him he would never allow himself to become angry again. This is hardly true, for one needs the power of God to control his passions and develop proper feelings. However, it does emphasize the power of feeling over thought.

Another example of the way that feeling may pervert thinking is in the exalting of loyalty above reason. Certainly most people would agree that the man who said, "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong," was guilty of allowing an exaggerated sense of loyalty to pervert his thinking.

In this phase of thinking, as in all other phases, Jesus is our perfect example. One marvels at His perfect balance between emotion and thought. He loved His disciples, but He did not allow that love to make Him act unwisely. For ex-

ample, when James and John came with their selfish request He was neither harsh nor indulgent in His attitude toward them. He thought as clearly and straight as always. The Christian thinker is guided by Christ's example and by the Spirit of God dwelling in him to rule over his feelinging and to guide his thought.

A second type of internal hindrance is prejudice. By definition it precludes straight thinking, for it means literally "pre-judgment." According to the American College Dictionary it is "an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason." It might be added that prejudice often goes *contrary* to reason. It is revealed in many ways, such as the following: by preconceived ideas, as in some misinterpreting or Scripture; by a dislike for foreigners or people of other races; by showing favoritism to one's friend's regardless of their deserts.

This foe of straight thinking is extremely hard for one to recognize in oneself because it is within. As Francis Bacon put it, a person like this is hidden in the cave of his own thinking and therefore sees phantoms, that is, things that are not. The Christian truthseeker desires God's help to clear away prejudice in order to be the most effective witness for his Lord.

Perhaps it is not possible to be

entirely free from prejudice, but it is possible to take this fact into account and to avoid a dogmatic attitude. Love and tolerance, too, may succeed in revealing prejudice that would otherwise not be recognized.

A third hindrance to straight thinking is external. It may be considered under the term "propaganda." Though this word may be used in a good sense, here it will be used with its undesirable connotation of any effort which is designed to influence one toward perverted thoughts and deeds.

Propaganda takes various forms and is put forth through many media. Today Americans put forth through many media. Today Americans are constantly assaulted by propaganda through the radio, television, newspapers, magazines, signboards, and many other media. A good example of recent subtle propaganda is the series of articles on Catholic doctrine published in the leading magazines of the country by the Knights of Columbus. Clearly and convincingly written, these articles appeal to one's desire to find security of thought and feeling, beauty, and strength in religion. Only straight thinking, based on a thorough understanding of God's Word, will keep one from succumbing to their propaganda.

Since much of our propaganda comes through the news we ought to be aware of the way it is presented. One widespread propagan-

da practice of news writers and editors is the suppression of facts which are harmful to advertisers—such as the liquor and tobacco interests—or to the political group which the paper supports.

Another propaganda practice which some editors use is that of slanting the news for the benefit of their interests or the interests of their backers. Slanting means casting information or ideas in such a form as to leave a certain desired impression. It can best be shown by comparing two ways of conveying certain bits of information. Notice the differences between the following sets of statements adapted from material found on page 71 of S. I. Hayakawa's book *Language in Action* (1941). "McCormick bill steam-rolled through Senate," vs. "Senate passes McCormick bill over strong opposition"; "Chinese Communist divisions stopped cold after five-mile advance," vs. "Chinese divisions advance five miles"; "U.N. armies in rapid retreat," vs. "The retirement of the U. N. forces to previously prepared positions in the rear was accomplished briskly and efficiently."

Another device used by propagandists is the very simple one of repetition. Everyone, even the straightest thinker, ought to be aware of the weakening effect of a continuous barrage of propaganda on the ears and eyes of the listener and reader. It is extremely diffi-

cult not to be influenced by some idea or suggestion that is kept before one day after day for a long period.

What shall be done to offset undesirable propaganda? Perhaps the most effective device for overcoming propaganda is a critical attitude on the part of the reader or hearer. One must realize that the tendency to believe anything in print is naive and fallacious. Often the only requirement for getting something into print is having enough money to find a publisher willing to take one's manuscript. Even though one can not always arrive at the truth about current events for example, he can try to compare various accounts and can suspend judgment until he has more certain information. This procedure should be followed whether one is concerned with current events of great significance or with a rumor about his neighbor. By trying to get the facts, and by exercising a proper critical attitude toward propaganda one can certainly increase the amount of straight thinking he does.

One may not be too much influenced by passion, prejudice, or propaganda but may still fail to think straight. In other words, one may in themselves be perverted. There is not space to list more than a few such examples. The following are typical of what is to be avoided.

Generalizing on too few instances is an example of false inductive

reasoning. For example, one may observe several incompetent women drivers of automobiles and wrongly conclude that most women are incapable of operating an automobile properly.

A common type of wrong deductive reasoning springs from wrong basic assumptions, or major premises, as they are called in logic. An example of this is the argument that a successful general—Douglas Mac Arthur, for example—would be a successful president. The basic assumption in this argument, namely, that all successful generals make successful presidents, has not been proved. Actually, a successful general may or may not make a good president.

Another typical error in reasoning is confusion in cause and effect. One may wrongly assume that because a certain occurrence followed another, the second was the result of the first, whereas there may be no relationship between them. For example, the belief that tying a bag of asafetida around one's neck will ward off certain diseases is hard to root out of the thinking of some people because they have seen others who have worn the asafetida escape these diseases, and then they assume that the second condition is the result of the first.

Another type of wrong thinking in the area of cause and effect is the failure to consider all causes. A frequently heard example of this is

the criticism of the poor as being too stupid or lazy to improve their economic or social conditions. Actually the poor may try hard to improve their lot and find it difficult to do so because of adverse economic or social conditions over which they have little control.

These are only a few of the perversions of logical thought that one may encounter. They must serve to show that one must not only be sincere in his desire to think straight but that he also must have a knowledge of the process of thinking if he wishes to avoid them.

Surely the Christian who takes straight thinking seriously will gladly accept God's invitation to seek wisdom from Him. Such a thinker will constantly have the desire of the writer of Psalm 19, who concludes his meditation with these words: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

In Christian Monitor.

"CLOSED LIPS"

O happy day that ends at night
 O'er lips that have been closed
 so tight,
 That not one word of hurt has
 passed
 And mem'ries sweet alone will
 last.
 Of all the servants given man,

According to God's own great
 plan,
 There's one we'll never understand,
 Our tongue, which says words
 never planned.
 Our feet we guide with greater
 skill,
 Though seldom would they do us
 ill.
 Our hands and eyes, trained most
 to please
 We guide them both with greater
 ease.
 But ears and tongue, oh woe betide
 The secrets you to them confide,
 For if one moment you're off your
 guard
 All caution they will both discard.
 And leave you then to toss and
 turn,
 When all alone, at night you
 yearn.
 To retract words that day were
 spoken
 To shatter promises you've
 broken.
 Or to repeat some careless word
 That you perchance, have over-
 heard.
 Is human nature all the same
 Or am I—alone, to blame?
 Please lock my lips, and hide the
 key
 Until each word, well judged
 shall be,

And then I'll know, when in my
bed
No one's been hurt by what I've
said.

—Foy Leland, Ukiah, Calif.

NOT GROWING OLD

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if Time's old
plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and
pray.

My hearing may not be as keen
As in the past it may have been,
Still, I can hear my Saviour say
In whisper soft, "This is the way."

The outward man, do what I can
To lengthen out his life's short
span,

Shall perish, and return to dust,
As every thing in nature must.

The inward man, the Scriptures say,
Is growing stronger every day,
Then how can I be growing old
When safe within my Saviour's fold?

Ere long my soul shall fly away,
And leave this tenement of clay,
This robe of flesh I'll drop, and rise
To seize the "everlasting prize,"—
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

"Said the robin to the sparrow
I should really like to know
Why these anxious human beings
Rush about and worry so?
Said the sparrow to the robin
I am sure that it must be
That they have no Heavenly Father
Such as cares for you and me."

Sel. by the late Shella Stump

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1968

PRIMARY LESSONS

Feb. 4—We Believe in Jesus. Luke
24:13-16, 30-35; John 20:26-
29.

Feb. 11—Jesus Commands His Fol-
lowers. Matt. 28:16-20; Acts
1:4, 8-14.

Feb. 18—Jesus Begins His Church.
Acts 2:1-43.

Feb. 25—Jesus' Power to Heal.
Acts 3:1-11.

ADULT LESSONS

Feb. 4—Faith Gives Us Victory to Over-come the World. I John 5:1-21.

Feb. 11—Salvation through faith. Romans 10:1-21.

Feb. 18—We Are Justified by Faith. Gal. 3:1-29.

Feb. 25—Walking and Living by Faith. II Cor. 5:1-10; Gal. 2:15-21.

—BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEBRUARY 1968

SUFFERING FOLLOWS TRUE DISCIPLESHIP

Memory verse, Acts 8:1, "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

Thurs. 1—Acts 5:34-42.

Fri. 2—Acts 9:1-16.

Sat. 3—Rom. 8:1-17.

Memory verse, Matt. 13:21, "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended."

Sun. 4—Rom. 8:17-39.

Mon. 5—Phil. 3:1-12.

Tues. 6—Heb. 11:13-26.

Wed. 7—James 5:7-20.

Thurs. 8—II Cor. 1:1-11.

Fri. 9—II Cor. 11:23-33.

Sat. 10—I Peter 2:11-25.

Memory verse, II Timothy 3:12,

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Sun. 11—I Peter 3:14-22.

Mon. 12—I Peter 4:1-16.

Tues. 13—II Peter 5:1-14.

Wed. 14—Matt. 5:1-12.

Thurs. 15—Matt. 10:16-42.

Fri. 16—II Cor. 12:1-13.

Sat. 17—Phil. 1:19-30.

Memory verse, Gal. 6:12, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ."

Sun. 18—Luke 6:22-36.

Mon. 19—I Tim. 4:7-16.

Tues. 20—Heb. 10:19-39.

Wed. 21—Heb. 13:1-25.

Thurs. 22—I Peter 4:1-19.

Fri. 23—Mark 6:16-29.

Sat. 24—Acts 12:1-12.

Memory verse, Rev. 6:9, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:"

Sun. 25—Acts 16:14-40.

Mon. 26—Acts 23:1-35.

Tues. 27—Heb. 2:1-11.

Wed. 28—Luke 11:42-54.

Thurs. 29—Acts 7:48-60.

BIBLE MONITOR

VOL. XLVI

FEBRUARY 1, 1968

No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE CHRISTIAN'S SERVICE

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey," Matt. 25:14-15. We are all interested in the Kingdom of Heaven and what it consists of; especially in the sense of our part or duties involved in entrance into the Kingdom of Heaven.

A christian is one who follows Christ, tries to please Christ, accepts Christ as his Lord, is willing to labor to please Christ and expects some blessing from being a christian. Service is the act of serving in some capacity, in this case that of a christian; also performing for another. Service involves our ability, depends upon our desire to please or as we often reason our ability to warrant the expected reward. Our ability covers a large field in a lifetime. As we depend

upon many blessings from God, He can also expect many kinds of service from us.

In our text the man represented was to be absent for some time. However before leaving He called his servants and delivered to each something to do while He would be absent, "every man according to his several ability." Notice dear Reader, each one had some ability; the increase was not rated upon the ability, but according to the rate of increase. Of what avail was the excuse for no increase? Notice carefully, the excuse was to no avail. Everyone was given some ability and some increase was expected of each one. The increase was not comparative to the ability of another, but rather in comparison to the ability of that one individual. Alas if there was no increase, that individual not only received no praise, but he also received a curse. Study the latter part of this chapter, it is very important in the life of each one of us.

A very important lesson concerning our service is found in this lesson. The Giver of our abilities

we it into a far country, with no certainty of the exact time of His return. I believe each one is given ample time to give due christian service. A lack of increase is due wholly to the inactivity of the one given talents. Any misfortunes, hindrances or items which we might term an excuse for the lack of increase, will be taken into consideration. However the Master is coming back from that far country and then it will be too late to search for or work out our individual increase.

"GOG FROM THE NORTH"

EZEK. 38-39

These two chapters should be rightly divided, into sections, to understand the time sequence of their fulfillment. We should remember that much of prophecy is figurative language and may reveal connecting periods of time, in their fulfillment.

Here in the thirty-eighth and a large portion of the thirty-ninth chapters of the Book of Ezekiel, as we understand, reveal the Invasion of "GOG" of the land of "ISRAEL. He is pictured as the chief "PRINCE of MESCHECH AND TUBAL." He is to invade the land of Israel, in the "latter days." As we believe his invasion of Palestine will take place, perhaps at the very beginning, or at the ushering in of the seventieth Week of Daniel

(Dan. 9:24), at which time also the "man-of sin" is to be revealed, 2 Thess. 2:4, as we understand.

The time of this Gog's invasion should not be confused with the time of the gathering of the "Kings of the East" and the Kings of the whole world, which God is going to bring against Jerusalem to battle, for the "BATTLE OF THE GREAT DAY OF GOD ALMIGHTY," which is "ARMAGEDDON": Rev. 16:14; Rev. 14:18-20; Joel 2:1; Joel 3:2; Zech. 12:2-3; Zech. 14:1-2. There is a vast difference between these two prophesies. One we think, precedes the other by a period of, and at least, some ten or more years, according to the events, or time sequence of the book of the Revelation, which Christ revealed to the Church.

Let us harmonize these two events carefully. First . . . Rev. 19:17-21; Ezek. 39:17-22, surely refers to "ARMAGEDDON," the "GREAT SUPPER OF GOD." Second . . . Let us now harmonize this invasion of "Gog from the North," with this time of "ARMAGEDDON," and see the difference in time sequence between the two. Let us study the account of this great Invasion of the "GOG PRINCE," Ezek. 38:1-3, "And the word of the Lord came unto me (Ezekiel) saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshsch

and Tubal and prophesy against him, And say, Thus saith the Lord God, behold, I am against thee, O Gog, the chief prince of Mesheck and Tubal." This prophecy in Ezekiel is depicting an end time invasion of Palestine, by forces from the North Parts, possibly Russia and her satellites, and as we believe she will be allied and under the dictatorship of the "BEAST" of the "REVELATION", the "MAN OF SIN," who will at the same time be revealed, or soon after, however this knowledge awaits eventful fulfilment. We can not be sure about these things, and we dare not add to, nor take from the holy Scriptures.

The signs of our time surely point to the time of this "Great Invasion. We are told that when our Lord was here in the world, in His day, that Jewish Theologians thought of "Magog" as the land presently occupied by Russia, and Gog as the leader. The reference to "Mesheck and Tubal" are (said to be Moscow and Tobolok), a clear mark of identification. We understand that Gog and Magog are used in Scripture, as being figurative of the "dragon," the "devil" and "Satan" or evil spirits, evil Kings of Bible times. Hence: Gog is the "dragon" himself empowering this wicked "prince." See Ezek. 28 and 29, for their likeness. Please read both chapters.

Therefore we believe, the Lord

is here, at the mouth of Ezekiel making a declaration against the land of Magog and her wicked Prince of that land. In our thinking, there can be no doubt that this "prince" in those days (whether in the near future, or later) will be allied with the coming "Beast" of the "Revelation," if not we think he will be of the same "Dragon Power." So, it seems that in the latter years the "BEAST OF THE REVELATION" will have a confederated power of this "WICKED PRINCE," working for him, with all his Satelites, yet evidently they are not the same persons. Reading from verse four . . . "And I will turn thee back, and put hooks in thy jaws, and I will bring thee forth (toward Jerusalem, the land of Palestine) and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords" (perhaps figurative bombs).

HERE WE HAVE THE LORD GOD SPEAKING TO THE DRAGON GOG, this evil Prince, saying, (in our own words) I am against thee Mr. (satan prince) and all your armies, these evil Nations of your beast. In our words . . . I will bring you forth or set you back, at my own will, I will put "hooks in thy jaws." Regardless of your great numbers, I will show you who has power over Israel. Is not this

BIBLE MONITOR

Taneytown, Md., February 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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an illustration of what would happen? "Who is it in recent times, that have been plotting to destroy Israel? . . . Who but Russia and the Arab Nations? . . . In recent weeks, June 1967, there has been a bloody war in the "MIDDLE EAST," between the Israel Nation and the Arab Nations. In spite of Russia's Military strength, in furnishing the Arabs with war equipment, Israel has won a war over three nations, or portions of them.

Who knows how soon that trouble will flare up again, and Russia come in with their armies, making way for the "Beast's" power, or "THE MAN OF SIN," the revealed by Daniel's vision in Dan. 7:8. NO DOUBT HE WILL BE THE DICTATOR OF PEACE, BETWEEN ISRAEL AND

THESE THREE NATIONS. He is to come in peaceably and make a covenant with Israel, which may reset the boundaries for the "REVISED ROMAN EMPIRE." He will pose as Israel's "Messiah." He will be anti-christ. However this Gog Prince, will come to his end and fall in Israel, in this dire invasion, as we shall see by these chapters of Ezekiel, then evidently the "BEAST" himself will come into his power: Rev. 13:1; Rev. 6:1-2; 2 Thess. 2:4; Dan. 11:36; Ezek. 39:4-5, 9-16.

Let us see what will happen at the time of this great Invasion of Israel. Might that time be very near at this day? . . . In our time? Coming back to Ezek. 38, verses 14-19. Let us consider: "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know it?" It seems at this moment, that Israel is safe from their enemies, that God is protecting them, however their troubles may be just at their beginning, for evidently the time of "JACOB'S TROUBLE." may be night at hand. "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land: it shall be in the latter days, and

I will bring thee against my land, that the heathen may know me, when I shall be sanctified (set apart) in thee, O Gog, before their eyes. Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel."

It seems that at this very point, Ezek. 38:20, brings this world to the "END TIME" . . . which we believe will be the time of the breaking of the "seals" of the "roll," the "rider of the white horse," the time when the "man of sin" shall be revealed, Rev. 6:1-2; 2 Thess. 2:4. If this be correct it will be the beginning of the seventieth week, reckoned to be seven years before the coming of Christ to Armageddon. NOTE THIS "SHAKING" IN THE LAND OF ISRAEL TO FOLLOW ALL THROUGH THE SEVENTIETH WEEK, TO ITS VERY END. YET THIS SHAKING IS BECAUSE OF GOG'S INVASION, EVIDENTLY. Verses 20-23. "So that the fishes of the sea, and the fowls

of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall to the ground." "And I will call for a sword against him (the "beast," the sword of Christ's mouth) throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstone. Thus will I magnify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

As stated before, it seems that this Invasion of Gog, will come and his physical fall, just before, or at the arising of the "beast", the "man of sin", and this prophecy takes in the account of his fall, as well as on through to the end. Please study thoroughly Ezek. 39, verses 5 - 13 and get the full account of this prophecy of what will happen to Gog and His army. Then, also in chapter 39:17-22 study the account of the battle of Armageddon and the "GREAT SUPPER OF GOD", which is also revealed in Rev. 19:16-21.

Let us now, sum up what we have

written, concerning the time sequence of this Invasion of the "PRINCE GOG." This Invasion finds certain countries allied with a great Northern Power, such as Russia and her Satalites converging on Palestine, while at Armageddon all of the nations of the world are assembled at Jerusalem. Also, Armageddon, will be fought in the valley of "Megiddo," while this battle against Gog is to be fought in the valley of "HAMON-GOG." Further this Gog Prince and all his armies shall fall and be buried in Hamon Gog. Whereas at the battle of Armageddon, when Christ comes at that battle the Beast and the False Prophet will both be taken alive and cast in a "lake of fire, burning with brimstone," Rev. 19: 21; Ezek. 39:17-22.

Let us also note: All are destroyed at Armageddon, except the "remnant of Israel," while after this invasion of Gog, inhabitants of Israel are left and it will take them seven years (as long as the entire 70th week) to burn the equipments of war, of the Army, and seven months to bury Gog and his army. Hence, it seems that the time of this invasion from the North will take place before the 70th week of Daniel.

It is possible that it may be as much as a half generation before the coming of Christ, and yet be in our generation. We do not know the day nor the hour of Christ's

coming, but we do know the signs of the time, and are not in "darkness that day should overtake us as a thief in the night." From this study, we think it should be impossible to confuse the Invasion of the Gog Prince with the Coming of Christ.

Bro. Wm. Root
1612-Morphy Street,
Great Bend, Kansas 67530.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

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EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

First Sat. April—Dallas Center, Ia.
 Last Sat. April—Grandview, Mo.
 Last Sun. April—Bethel, Pa.
 First Sun. May—Waynesboro, Pa.
 First Sat. May—Eldorado, Ohio.
 First Sat. May—Orion, Ohio
 Third Sat. May—Dayton, Va.
 Third Sat. May—West Fulton, O.
 Third Sun. May—N. Lancaster, Pa.
 Fourth Sun. May—Shrewsbury, Pa.
 First Sat. Aug—Broadwater Chapel, Md.
 Sat. before 4th Sun. Aug.—Swallow Falls, Md.
 Labor Day weekend—S. Fulton, Ill.
 Last Sun. Sept.—Mt. Dale, Md.
 First Sun. Oct.—Walnut Grove, Md.
 2nd Sun. Oct.—Waynesboro, Pa.
 Third Sat. Oct.—Dayton, Va.

Third Sun. Oct.—N. Lancaster, Pa.
 Fourth Sat. Oct.—Englewood, O.
 Last Sun. Oct.—Bethel, Pa.
 First Sun. Nov.—Shrewsbury, Pa.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.
2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.
3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.
4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.
5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated

words as "thot" for thought, "2" for two, "&" for and, etc.

6. *Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.*

7. *Use direct quotations for Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses, "Jesus wept," John 11:35.*

8. Frequent mistakes we find: beleive for believe, recieve for receive, judgement for judgment, ore for or, & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday School officers, local Church officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

—Editor.

Speech is the index of the mind.

SOME DAY WE'LL KNOW

Some day in that far City
On golden streets we'll stand
With throngs of righteous gathered
We'll read and understand.

The meaning of our sorrows,
The purpose of our pain;
Why hearts have bled and broken
And prayer seemed all in vain.

When destitute, forsaken,
No friend to cheer and smile
And e'en the face of Jesus
Seemed hidden for awhile

Some day we'll know why others
Have gathered in much wealth,
While some in want have perished
Without a home or health.

We'll learn why lives were blighted
Their sun obscured by clouds,
And know why bridal garments
Were off replaced by shrouds.

Some day we'll find the reason
Why many tears were shed,
Why fondest dreams have vanished
And earthly hope was dead.

When once we meet the Saviour
Each cross He will explain
To every eye disclosing,
That naught was born in vain.

Some day the revelation
Will come to great and small.
The Book of Life will open
When Jesus tells it all.

Sel.—Sister Treva Brumbaugh

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He who brings sunshine into the
life of another has sunshine in his
own.

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LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Milbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Schafferstown and Womelsdorf, Pa.

CLEARVILLE, PA.

Wards Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Route 64, twenty-four miles northwest of Des Moines. Turn south off of Route 64 onto Percival Ave. (first

street west of R.R. tracks); the church is located 3 blocks south on the southeast corner of Percival and Ash streets.

DAYTON, VIRGINIA

Located $\frac{1}{4}$ mile west of Virginia #42, on Ottobine Road (Mason St.) or #257. Those coming from the north, turn right at Sinclair Station one mile south of Harrisonburg limits, go to next Stop Light and turn left on to #42. Keep route 42 to south end of Dayton and turn right, first church after making this turn.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of county #130. Take U.S. #33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then ¼ mile west.

LITITZ, PA.

At Broad and Main Sts., turn east on Main St. and continue for two blocks, turn right or south on Willow St., Church house is one block.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

McCLAVE, COLO.

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U.S. #50 and then north one mile.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse,

which is located near the center of Peru, Ind.

MOUNTAINDALE, MD.

7 miles north of Frederick, Md., from east, go through town to west on road from Lewistown to Yellow Springs, 2 miles from Lewistown and 3 miles from Yellow Springs. If traveling US 15, this road crosses #15, ½ mile west of Lewistown and 6 miles south of Thurmont.

PLEASANT HOME, CALIF.

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions.

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to Plevna, church is near the square of Plevna.

NEWBERG, OREGON

Highway 99W enters Newberg in an East-West direction. Entering

in the little town of Mountindale; 3 blocks, cross railroad tracks, go end, turn right on Main St. for $\frac{1}{2}$ block to church house which is on left at Franklin St. Entering town from west end, go to Main St., turn left, then follow above directions.

ORION, OHIO

Located in northeastern Ohio, on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser

Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles from Swallow Falls Park.

WALNUT GROVE, MD.

About midway between Frederick, Md., and Hanover, Pa.: one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WAYNESBORO, PA.

Church is located in west side of town, on corner of Ridge and Third Sts. Turn south off Route 16 on Fairview Ave., go two blocks and turn left on Third St., churchhouse is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's

matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.

- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.

- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in

MISSIONS

CLEARVIEW, PA.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26. Services first and third Sunday, 10:00 A. M.

TORREON NAVAJO MISSION — Northwest of Bernalillo, New Mexico, on highway 44; Southwest of Bloomfield, New Mexico; 23 miles southwest of Cuba, New Mexico. Turn on State highway 197 in Cuba. The road is all pavement except the last 3 miles and is marked from Cuba reading Torreon Navajo Mission. Address: P.O. Box 188, Cuba, New Mexico 87013. Present personnel includes: David and Mildred Skiles and family; George and Lucille Throne and family; Fred Lorenz, 1-W time expires Feb. 24; Danny Throne, 1-W; and Bob Carpenter, 1-W. Visitors and part-time help are invited. Please contact for further information.

The trouble with a skeleton in the closet is that it does not stay there.

MISSING

Perhaps some of the following information concerning 1-W men may be incorrect; and a number of names may be missing entirely. This is due to the lack of cooperation of those who should have advised me, as Executive Secretary of the Civilian Service Board of the Dunkard Brethren church, of those entering 1-W work and the change of status of those already in service.

Ray S. Shank,
201 W. Coover Street,
Mechanicsburg, Pa. 17055

1-W WORKERS

An effort has been made to compile a complete list of Dunkard Brethren who are doing 1-W work. Errors, omissions, or deletions can be taken care of, if you will please advise me.

This "KEY" to the LIST will be your guide.

1. Name of the 1-W worker
2. Married or single
3. Project where serving
4. Current address
5. Home address
6. Local Congregation
7. Presiding Elder
8. Beginning date

Ray S. Shank, Exec. Secretary,
Civilian Service Board
Dunkard Brethren Church

List of Registrants from the

Dunkard Brethren Church in 1-W work:

1. 1—Armstrong, William Ellis
2—Married
3—Logansport State Hospital
4—15½ West Miami Street
Logansport, Ind.
5—Rt. 3, Box 116, Wauseon, O.
6—West Fulton, Ohio, Cong.
7—Elder Edward Johnson
8—3-26-66
2. Carpenter, Robert
?
Torreon Mission
Box 188, Cuba, New Mexico
Petersburg, Michigan
West Fulton, Ohio, Cong.
Elder Edward Johnson
12-25-66
3. Flick, James W.
Single
Stoder Memorial Hospital
R. 2, Brookville, Ohio
R. 2, Brookville, Ohio
Englewood Congregation
Elder Ben Klepinger
8-1-66
4. Hearn, Fred S.
Single
Lancaster General Hospital
%Carrie Binks, 2157 Old
Phil. Pike,
Lancaster, Pa. 17602
Rt. 3, Waynesboro, Pa. 17286
Waynesboro Congregation
Elder Howard J. Surbey
1-23-67
5. Hearn, Robert Merl
Married
Wernersville State Hospital

- | | |
|---|---|
| <p>R. D. 1, Robeson, Pa. .
Waynesboro, Pa.
Waynesboro, Pa., Cong.
Elder Howard J. Surbey
2-21-66</p> <p>6. Johnson, Frederick Amos
Single
St. Joseph's Memorial Hospital
2700 N. Washington, Lot 88
Kokomo, Ind.
Rt. 5, Box 76, Wauseon, Ohio
West Fulton, Ohio, Cong.
Wauseon, Ohio
Elder Edward Johnson
3-11-66</p> <p>7. Kauffman, William A.
Married
Chambersburg Hospital
Gettysburg, Pa., R. D. 3
Harrisonburg, Va.
Dayton, Va., Cong.
Elder Roscoe Reed
8-8-66</p> <p>8. McGhan, Jay D.
Married
Butterworth Hospital
523 Crescent Street
Grand Rapids, Mich.
R.F.D. 1, Shelby, Mich.
Pleasant Ridge, Ohio, Cong.
Elder Vern Hostetler
10-17-66</p> <p>9. Miller, Wayne Cecil
Single
Halstead Hospital
520 W. 3rd St., Halstead, Kans.
R.R. 1, Bunker Hill, Indiana
Plevna, Ind., Cong.
Elder Vern Hostetler
718-66</p> | <p>10. Millyard, Wayne Earl
Single
Iowa Methodist Hospital
R. 1, Bx. 159, Des Moines, Ia.
McClave, Colorado
McClave Congregation
Elder Isaac Jarboe
12-28-66</p> <p>11. Pifer, Fred Olen
Single
Iowa Methodist Hospital
307 11th Street,
Dallas Center, Ia. 50063
York Springs, Pa. Rt. 2
Walnut Grove Congregation
Elder James Kegerreis
1-8-68</p> <p>12. Reed, Frank Leon
Single
Philadelphia State Hospital
M-110 Charter House Apt.
Trevose, Pa.
R.D. 1, Box 135, Hershey, Pa.
Bethel, Pa. Cong.
Elder David F. Ebling
4-11-66</p> <p>13. Sutton, Edwin
?
Fair Lawn Rest Home
East Lutz Rd., Archbold, Ohio
R.R. 1, Alvordton, Ohio
Pleasant Ridge, Ohio, Cong.
Elder Vern Hostetler
7-25-66</p> <p>14. Throne, Daniel
?
Torreon Mission
Box 188, Cuba, New Mexico
R.R. 1, Alvordton, Ohio
Pleasant Ridge, Ohio, Cong.</p> |
|---|---|

Elder Vern Hostetler

11-20-66

15. Young, Ray Ervin

Single

Norristown State Hospital

Demonstration Bldg. No. 19,

Norristown, Pa. 19401

Rt. 3, Red Lion, Pa. 17356

Shrewsbury Congregation

Elder David F. Ebling

1-3-67

THE LAST VOYAGE OF TWO SOULS

Chapter 7, Poor Lean Soul and Further Torments

I had forgotten all about my friend, Lean Soul, until suddenly I heard him scream, "Take it away, oh, take it away." I looked in the direction of the voice and saw, to my horror, this poor soul whom I had seen turned away from the beautiful gates of the New Jerusalem, running with all his might along the banks of the pit, trying to escape the downpour of red hot molten coins as they rained upon his defenseless head. As they were hitting him they would stick like glue and he was endeavoring to free himself of the molten mass as it clung to his quivering form. I could see him stagger under the increasing load, until finally with a pitiful wail of lost, lost he went down under his own sin of covetousness. As long as I was there the molten gold and silver ceased not to pile upon his help-

less form. From underneath the merciless heap, there arose a continuous moan, telling of the intense suffering of poor Lean Soul.

One of the most terrible of all the scenes I was compelled to witness, was that of a middle-aged couple. As they knelt with upturned faces they held up their hands in an effort to shield themselves from the gaze of several little children, who with emaciated faces and blood-stained bodies, pleaded for their lives. They had been too busy while on earth to bother with children. They had plenty of time for society and other matters, but none for their God given offspring. But now in hell they had plenty of time to lament over their folly. The children were only visionary as there are no babes in hell, but the torment was just as real to these poor deluded souls, as if their children had been there in the flesh. Addressing the gate-keeper by whose side I had stood for sometime, I said, why are not these murderers cast into the lake of fire? It seems to me that of all the sinners I have seen in this place, these are the worst. We have no place hot enough as yet. To satisfy justice on such as these. There is a special place being prepared for them and other desperate characters we have to deal with.

As far as I could see on either side, along the wall were men and women stacked up like cord wood. Multiplied thousands of them,

stacked several feet high and for miles along the banks of the wall and lake. Addressing the gate-keeper again, I asked, Why are these people stacked up here in such great numbers along the wall and lake? He replied, These are a class of men and women who are too corrupt to be allowed to mingle with our subjects. We were afraid they would demoralize hell and disgrace us, so we concluded to stack them up 'till after the final rush is over and then call all the powers of the nether world together to devise some plan or mode of punishment that will, in a measure at least, satisfy justice. One thing we are agreed on and this is, they must be by themselves. I ventured to ask further, as I was interested to know who or what class of men and women I had ever met on earth, who were so vile that even the Devil was afraid to turn them loose promiscuously among his subjects. Who are these? These, he answered, are a general mixture of white slave traders, brewers, back-biters, busy-bodies, whore-mongers and church bosses. I had but little experience with some of these whom he named, but when he named the back-biters, busy-bodies and church bosses, I felt a real sympathy for the Devil as I knew he had to deal with them forever. And really, I could not help but commend him for his precaution.

Almost every sin common to the human race, with its penalty in evi-

dence, was represented by this incoming throng. Multitudes of every class constantly flocked in, weeping and gnashing their teeth. Not an instant did the press into the several gates abate. As some of them would enter they would look around and twining pale as death, would say, I was told there was no hell and I believed it, but at last I am here. Lost and lost for ever, Oh God, if I had only known. Finally, becoming sick from hearing the wails of the lost and the crash of the devils cruel scourge and from smelling the gasses from the pit, I decided to seek a way out and return to earth. To my surprise however, I found that I could not get near the gates for the incoming multitudes.

As I stood trying to discover some way of escape from my temporary prison, I heard a strange groan and the cry was so terrible, it filled my soul with horror. Again came the groan and then a cry, Oh, I am so tired, let me rest, let me rest. Like the roar of a cyclone combined with thunder, magnified many times there came from every direction, from lake and from shore and from rock and crevice; there is no rest in hell, there is no rest in hell. This fresh outburst struck such terror to my already trembling heart that I shouted at the top of my voice, the blessed name of Jesus. At the mention of that worthy Name, there was one mighty groan and then perfect silence. Every demon shrunk

away into hiding while even the press into the gates was checked for the time.

Taking advantage of the situation, I made my way outside and in an instant was on my way back to earth. As I went I could hear the fading wale. There is no rest in hell. These mournful cries filled me with untold horror, though I realized I was leaving it all. The farther I left the place behind the lighter the atmosphere became. Finally, after what seemed to be ages of travel, through countless space and past the glittering gems we call stars, I came again in sight of the earth. Oh, what a thrill swept through my soul as I realized I was again nearing life's battle field, where I would again be privileged to tell the old, old story of Jesus and His love, with a full realization of what it will mean to accept or reject the Christ of Calvary.

I determined, in my heart, as I neared home, to so live and to so preach, that I would be able, by God's grace, to lead many to accept the call of Christ and His Gospel, so that when they were called, Come up higher, they might join with Great Faith in singing:

I've reached the land of pure delight

My Home beyond the blue,

It's shining walls are now in sight
It's pearly gates I view.

E're long, my feet, it's streets
shall press

While I, in light Divine,
Shall bask my weary soul and rest.
Beneath the sheltering vine.

The End.

Dear Brethren and Sisters and friends, who read this message, I pray it will bring us all so close unto Jesus, that whatever He desires us to do that we may do it willingly and with a pure heart. As we see the results of disobedience we should be made willing to do anything for our Lord, to escape that terrible place called hell. May God help us all to strive more and more for the good and also fight the evils of Satan.

Sister Alma Meade.

WHAT THEN?

People have perished in the air and in the sea. Others have perished in the fire, in tragic accidents and in storms. But these tragedies are nothing compared with perishing in Hell's dark night, a place where there is no God, no Holy influence and no churches. No altar callers are given and no answers to prayer. A place where only hate prevails forever. If we could get a glimpse of Hell closing in on our loved ones, we would not be at ease in Zion. Alas, we would cry out unto God in agony, that poor souls might be saved.

Sister Jeanette Poorman.

MY PRAYER

I do not ask, my God, for mystic
power
To heal the sick and lame, the
deaf and blind;
I ask thee humbly for the gracious
power
Just to be kind.

I do not pray to see the shining
beauty
Of highest knowledge most di-
vinely true;
I pray that knowing well my duty,
This I may do.

I do not ask that men with flatter-
ing finger
Should point me out within the
crowded mart,
But only that the thought of me may
linger
In one glad heart.

I would not rise upon the men be-
low me,
Or pulling at the robes of men
above;
I would that friends—a few dear
friends—may know me,
And knowing, love.

I do not pray for palaces of splendor
Or far among the world's delights
to roam;
I pray that I may know the mean-
ing tender
Of home, sweet home.

I do not ask that heaven's golden
treasure
Upon my little blundering life be
be spent;
But, Oh, I ask thee for the perfect
pleasure
Of calm content.
Sel. by Montez Sigler.

BE STRONG

We are not here to play, to dream,
to drift;
We have hard work to do, and
loads to lift.
Shun not the struggle; face it
'Tis God's gift.
Be Strong!

Say not the days are evil, who's
to blame?
And fold the hands and acquiesce.
O shame
Stand up, speak out, and bravely
In God's name.
Be Strong!

It matters not how deep entrenched
the wrong.
How hard the battle goes, the day
how long.
Faint not, fight on
Tomorrow comes the song.
Be Strong!

—Sel. by Margaret Myers.

Even if you are bearing a cross,
there is no need to be cross.

Your body is for use, not for
abuse.

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BIBLE MONITOR

VOL. XLVI

FEBRUARY 15, 1968

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR UTMOST CONCERN

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end," Heb. 3:12-14.

Take heed, consider, be careful brethren, watch out for yourselves. What is all this warning about, why be so concerned? "Lest there be in any of you an evil heart of unbelief."

Unbelief is a sure sign of an evil heart and is at the root of all our departure from the teachings of the living God. The failings of Israel, through the years of activity as recorded in the Old Testament, should forever be a warning to those who come after them. Trust and obedience unto God are demanded at all times. If we allow ourselves to distrust God we soon may desert Him. Only those who hold faithful unto

His Word and continue there in can hope to be faithful unto the end.

Truly we are living in perilous times. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet," Matt. 24:6. Strife, earthquakes and pestilence is found in nearly every Newspaper. The deceitfulness of sin is prevalent in every corner of the earth. Do we fear? Dare we lose Faith in God? What should be our utmost concern? The last verse of our text gives us the answer. We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Is there one reader who does not want to be a partaker of Christ? Can you look back and vision the joy, satisfaction and confidence you once had in your faith towards your Lord? If it is diminished, why is it thus?

"But he that shall endure unto the end, the same shall be saved." Matt. 24:13. This is a short and clear cut statement. What reason do you have to doubt it? What more can you desire than "to be saved?"

If this is true, what concern do you have of what goes on over the earth, in our nation or even in our community? Your utmost concern should be: are my meditations, my aims, my words and my deeds true to my Lord and Saviour? Have I been steadfast, unmovable, always abounding in the Words of the Lord? If others fail, if others fear, if others take on the sins common to the flesh, should I? Why fear what man can do unto you?

The more we are interested in all that Christ taught us, the more we will enjoy it and labor to be faithful unto the end. Those who persevere under the guidance of the Holy Spirit will be watchful and diligent in the Lord's work. Thus we may be kept from the evils of Satan and the misleadings of indifference. What an encouragement it is to see the courage, confidence and zeal of the new-born christian. Why should this not continue as long as our life shall last? Has God deprived us of any of the blessings which we deserve? "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7. When we have so vast a promise for eternity, why should these minute carnal problems disturb us? Alas what is our utmost concern, The News of the day or a Home in Eternity?

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou

faithful unto death, and I will give thee a crown of life," Rev. 2:10. Dear Brethren, Sisters and friends here is our utmost concern. Christ has humbled himself and suffered untold agony that He might erase our sins and reveal unto us God's Holy Will. Why should man and the sins of Satan so easily create in us fear, distrust and sorrow? "I will give thee a crown of life, what more could we ask for? Alas Dear Reader this promise is beyond our expectation and many times more than we deserve. Alas, it is for each of us, but there is a limitation: "Be thou faithful unto death." Many things in this life are very complicated, but with the aid of an instruction booklet they are very easily made to do what they were meant to, or even repaired when some part is defective. We have our spiritual instruction booklet, the New Testament, yes even in our own tongue and with many explanations furnished by our faithful fore fathers and brethren and sisters. Will we use our talents towards our utmost concern, Be thou faithful unto death and I will give thee a crown of life.

COVETOUSNESS

Perhaps one of the greatest sins in our day is covetousness. It gave birth to the first sin ever committed. Genesis 3:6, "And when the woman saw that the tree was good for food,

and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her, and he did eat." Thus we see covetousness was the downfall of our first generation. It is a very common sin today.

In the master lesson of Achan, we read in Joshua 7:21, "When I SAW among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I COVETED them, and TOOK them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Covetousness leads to theft, murder, hatred, jealousy, envy, strife, and many other evil acts and deeds, not one of them becoming a professing Christian. Many a church problem has been created and continued because of the sin of covetousness.

God knew the results of covetousness when he included it in the ten commandments, Thou Shalt Not Covet. Jesus cautioned in His teachings, in Luke 12:15, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Covet means, to wish for enviously, to desire another's possessions, to feel inordinate desire for another's possessions, etc.

Covetousness denotes delight in or desire for some object, or possession, which belongs to another. In

Exodus 20:17 God said, "Thou shalt not covet thy neighbors house." Listening to the news media, we are informed that many a fire, destroying buildings is arson, set by someone guilty of coveting the home or place of business of another.

"Thou shalt not covet thy neighbors wife." The rising divorce rate indicates a gross violation of this commandment.

"Nor his man servant." Every conceivable type of inducement is offered by industry today to lure away a key man in industry, by competitors.

"Nor his maid servant." The same is true as with the man servant.

"Nor his ox, nor his ass, nor anything that is thy neighbors." Never was there a time of appropriating the possessions of others by those who covet them and steal them, like as of today. Ones possessions are hardly secure under lock and key. Frequently, we read in the news, where thieves stole what they were after, even with the best of watch dogs on duty. There is so much covetousness today, that law enforcement agencies can hardly cope with the crimes committed, prompted by desires to have another's possessions.

This is a great sin today, as it was considered sin under the law. Yet, it is very, very prevalent, and not confined to the world. The sin of covetousness creeps into church

BIBLE MONITOR

Taneytown, Md., February 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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ches. A year or so ago, there were congregations broken up, even going into the courts of our lands, one side being covetous of the other. In such instances, nobody wins. All parties are the losers.

That which God gives us, is ours, to use rightly, as long as God permits us to live, or have until He takes away. To covet is to pant after that which is unattainable by rightful means. Eve saw that the fruit was choice, good, pleasant, desirable, etc. But it was forbidden fruit.

That which rightfully belongs to another, is not ours, and is forbidden to us. When we covet to the point that we attempt to obtain it, unlawfully, we are sinning as much as Adam and Eve sinned in the Garden. If we lawfully seek to pos-

sess something like someone else has, that is legitimate. But when we want what they have, it is wrong. The sin is in the nature of desire and its object. That which is unattainable by righteous means should be considered out of your reach, and not an object of your desire. This is what God means when He says, "THOU SHALT NOT COVET."

A priest one time said, that during many years in the confessional, he heard people confess to every sin but covetousness. Yet, this sin is the most common of all. Every other commandment is broken through the mind, our attitude, our voice, the hands and other parts of the body. But this sin is broken in the heart. Proverbs 4:23 states, "Keep thy heart with all diligence: for out of it are the issues of life." Jesus confirmed this when He said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies: these are the things which defile a man," Matt. 15:19-20.

Covetousness will lead us to break all the other commandments. Applying the tenth commandment to the other nine, we find covetousness breaks the first commandment as we desire for ourselves the place and supremacy of God. It violates the second when we reject God's commandment and make images to suit our own lusts and desires. You break the third command-

ment through profanity which is the language of lust. Men ignore the Lord's day in their greed for gain and pursuit of pleasure.

The results of covetousness on the part of children has dishonored many a parent. Murder is a direct result, many times, of covetousness. Adultery begins with the lustful look of covetousness. Theft is getting illegally that which one covets, belonging to another. False witnessing grows out of envy and jealousy with regards to another's character, good name, talent or ability. There is hardly a sin that does not have its roots imbedded in covetousness. It caused Adam and Eve to disobey God. It caused Cain to slay his brother. It turned Lot's wife into a pillar of salt. It caused Haman to hang on his own gallows. It caused Judas to betray Christ. It caused Ananias and Sapphira to lie to the Holy Ghost.

In its path lies the debris of heartaches, tears, misery, broken homes, orphaned children, blighted characters, pricked consciences, lost souls, weak churches, and wars of nations. No wonder the Apostle Paul lists the covetuous man with whoremongers, unclean persons, and idolators, who have no inheritance in the kingdom of Christ and of God, Eph. 5:1.

Jesus illustrated His warning concerning covetousness with the parable of the rich fool, as found in Luke 12:15-21. Covetousness was

destroying this rich man. I believe covetousness is destroying the present and the future of man, today. He goes to no end to gain that which he covets. In doing so, he is sinning, unless he is coveting earnestly the best gifts, 1 Cor. 12:31.

Bro. Paul R. Myers,
Box 117,
Greentown, Ohio

DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN

PART 9

In this, the 5th Dispensation, we have the Law of God to Israel, through Moses. This was the Law, which was so often spoken of by the Apostle Paul and others, as the Law of Works.

That law, the "Law of Works," was to be "Theocratic." We believe, as revealed by the holy scriptures, that it must have been God's intention, at first to, Himself rule His first chosen People Israel on earth, without an earthly King and in the nature of a fleshly kingdom.

That He, Himself, would rule through representatives of men, His earthly people, that He, Himself would appoint or choose many leaders, from Moses on down to David and to Christ, His Son, the coming seed, who was to rule His people Israel.

Again, We Repeat Their Government Was To Be Theocratic. The Eternal God, The Supreme Law

Giver To All Men. At this point, we wish to give our readers references from the Holy Scriptures, showing God the Supreme Law Giver, to all previous dispensations of the world, and especially to this fifth Dispensation, the Law of God through Moses. Isa. 33:22; Isa. 51:4; Jer. 4:12, "There is one lawgiver, who is able to save and destroy: who art thou that judgest another?"

In the Dispensation we are studying, Moses was chosen by God, to act as His Law Giver to the people. Exod. 34:31-32; Deut. 4:44; Deut. 33:4.

John also said, Jno. 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ. Also Jno. 7:19, "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" These were Christ's own words. "This is that Moses, which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers: who received the living oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of

Egypt, we know not what is become of him," Acts. 7:37-40.

At This Point Let Us Note: God's Preparation Of Israel, To Receive His Ceremonial Law. The following Scripture will reveal their preparation., Exod. 19:7-9; Exod. 20:1-17. These reveal the ten commandments. For all these Israel despised God's Law. 2-Chron. 36:16 "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against his people, till there was no remedy." Yet, Notice: Not-with-standing This, it did not dis-annul the fact, that God had enjoined the keeping of their law. Please read the following references, Deut. 17:18-19; Josh. 23:6; 1-Chron. 22:12; Psa. 28:7.

Yet, They Were A Rebellious House, A Rebellious People. As proclaimed by David and the other Prophets, Psa. 78:10; Isa. 30:9; Isa. 1:3-4; 9; 20; 23; Isa. 5:24; Jer. 6:19; Jer. 9:13; Hos. 4:6; Amos 2:4.

Then Jesus sums it up by saying, Mark 7:9, "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." The Natural Result Was, Israel's Ceremonial Law Was Abolished In Christ: Eph. 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances: for to make in himself of twain one

new man, so making peace; And that he might reconcile both unto God (*meaning both Jew and Gentile*) in one body (*the Church*) by the cross, having slain the enmity thereby”.

Also, as we have shown, already in these articles, Col. 2:14, “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” The writer to the Hebrews clears it up in the following, Heb. 10:1, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” “And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain,” Heb. 12:27. Hence we now have, in the sixth Dispensation, the Dispensation of grace a better law based upon better promises. We have now given to our readers the Law between God and the children of Israel. Will now take up their sacrifices for sin.

At the beginning of this discussion, let us note the Doctrine of the “ATONEMENT,” briefly. The sacrifices of Israel’s Dispensation (the fifth) were, as the sacrifices of the previous Dispensation’s, a sacrifice of the blood of animals, fowls,

pigeons, etc. The law for these sacrifices is found in the following Scriptures, Lev. 4:20; Exod. 29:14; Lev. 8:34; Lev. 10:17; Exo. 30:10; Lev. 16:6-10; all these were for a Sin offering. Now, Note: the Purpose of these Sacrifices, which show they are of blood, or the shedding of blood. The Word tells us, Lev. 17:11, “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul.” Before leaving our discussion of these sacrifices of blood, under the law, we have a few more scriptures concerning Israel’s sacrifices for sin. Let us read carefully the following references: Lev. 4:3, 6:25, 9:15, 10:17; Num: 15:27.

These scriptures show fairly well the “Atonement and Sacrifices,” of the fifth Dispensation, the Dispensation of “Law and Works.” They show also that Israel’s Law was an imperfect Law, hence God gave to the next Dispensation (the sixth) a Dispensation of “Grace,” a New Law and a New Covenant.

Let us now distinguish and compare the two, “LAW and GRACE.” We turn now to Heb. 9:1-28. This is a very important Bible Doctrine, and we should learn it well. Verse 1, “Then verily the first Covenant had also ordinances of divine service, and a worldly sanctuary (meaning the Old Dispensation of

Law, the fifth). For there was a tabernacle made; the first, wherein was the candlestick and the table, and the shewbread which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. And over the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But unto the second went the high priest alone once every year, not without blood, which he offered for himself and the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, (meaning under the Law) in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," Gal. 4:4. These verses just cited shew the "IMPERFECTION OF THE LEGAL

SACRIFICES, IN WHAT IS CALLED, THE LEGAL DISPENSATION."

Now, we will compare this to the "PERFECTION OF THE LAW IN THE DISPENSATION OF GRACE." Heb. 9:11, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (*the building of the earthly house, or tabernacle*; Neither by the blood of goats and calves, but by his own blood he entered in once in to the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament (the Old Law), they which are called might receive the promise of eternal inheritance." Which is the Eternal, Spiritual Inheritance through Christ the Seed of Abraham, therefore we have Israel's Spiritual Inheritance outlined in "Holy Writ," as well as an Earthly Heritage.

In continuation of this compari-

son of the two Covenants, Law and Grace, we will, because of their importance read and bring into discussion all the remaining verses of the 9th chapter of the Book of the Hebrews. Beginning with verse 16, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with

blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Hence Christ in the one and only sacrifice for sin."

So, Man after this One Sacrifice of Christ must give an Account of His Life to God. "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall He appear the second time without sin unto salvation."

The Hebrew writer sums up these things in Heb. 10:11, "And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins." To be continued.

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NEWS ITEMS

SUBSCRIPTIONS

We are very much pleased with the large number of renewals around the first of the year. And especially for the many new subscriptions which you have sent in. Unless the printed page has readers it is to no avail and it also takes subscriptions or donations to pay printing expenses, as we have no advertising.

ADDRESSES

Please remember to send any change of address at least a month ahead of the change. It is of very importance that we have the latest correct address at all times.

OUR REGRETS

As is usually the case, sometime in any business, the management of the Printing Company changed in the latter part of 1967. As a result there were some problems which likely annoyed some of our readers: late renewal corrections, mistakes and late issues. However with a little time the Printer hopes to get everything going smoothly and perhaps give better service than what we had before.

Editor.

NORTH CANTON, OHIO

We of the Orion congregation have passed another year: we had our spring Lovefeast and the first week in October, Bro. Harley Flory came and held a number of evangelistic meetings followed by our fall Lovefeast. Bro. Harley preached the Word and we pray God's richest blessings upon him and his family in the Master's work. We appreciated the visitors and the ministerial help that joined us over our Lovefeast and welcome them back anytime they can come.

How have we been building spiritually in the past year? We

should look back and see where we may have failed. This year we can build into our lives bad habits or good ones. We can shape them with meanness or with kindness. We can build them near the ground, or we can build them high up so that we are looking heavenward and outward. Some people build so low that they are constantly exposed to certain dangers and temptations, others climb to the highest heights and there build and live above the low and mean things of earth.

So to everyone of us there is a choice at the beginning of another year; will we build up where it is safe or down low, where we are subjected to so many dangers? Wherever we build it will all be revealed some day. Jesus Christ once said, "There is nothing covered, that shall not be known."

Speak a shade more kindly than the year before,

Pray a little oftener, love a little more;

Cling a little closer to the Father's love,

This life below shall grow more like life Above.

Bro. Alvin Silknitter, Cor.

T H A N K S

To the readers of the Bible Monitor, we the undersigned, take this pleasure to thank all the dear Brethren and Sisters for their kind remembrances of us: In sending

Christmas greetings and get-well cards, through our recent lengthy illness. We thank you for your prayers in our behalf, we felt you were praying for our immediate recovery. God has surely manifested His healing power and love, we praise His holy name.

William and Ethel Root.

OBITUARIES

SISTER SUSAN FAHNESTOCK

Wife of Eld. Adam G. Fahnestock, Route 4, Lititz, Pa., departed this life December 29, at the age of 81 years, 10 months and 11 days, after an illness of a few weeks. She united with the Church of the Brethren when young in years. In May 1929 she came to the Dunkard Brethren church and was a charter member of the Lititz congregation.

She was a daughter of the late Hiram and Sue Rohrer Minnich. She leaves to mourn her departure: her husband and two children: Lloyd M. Fahnestock, Route 1, of Carlisle, Pa. and Fern, wife of Eld. Jacob Ness, Route 2, York, Pa.; 7 grandchildren and 3 great-grandchildren; two sisters, Mrs. Florence Bollinger and Mrs. Ella Heagy.

Funeral services took place January 1 at the Longnecker Church of the Brethren. Services was conducted by Brethren David Ebling, James Kegerreis and Allen Eberly. Interment in the adjoining cemetery.

Sister Susanna B. Johns, Cor.

INFANT

Son of Woodrow and Faye Ankerbrand, was born December 31, 1967 at the Waynesboro hospital. He lived but a short time before departing this life, January 1, 1968, to be with the Lord. He leaves to mourn: his father and mother, one brother, Robert, at home. Graveside services were held January 2, 1968, by Bro. Frank Shaffer, in the Green Lawn Cemetery, Waynesboro, Penna.

Sister Elizabeth Wisler, Cor.

MARRIAGES

Miss Catharine Mary Shick, daughter of Mr. and Mrs. Elmer Shick of Manheim, Pa. and Bro. David C. Wampler, son of Mr. and Mrs. Mark Wampler of Manchester, Kentucky, were united in marriage on December 16, 1967, at the home of the bride. Bro. Eldon Flory of Hart, Michigan, performed the ceremony. The couple is making their home at Route 1, Manheim, Penna.

Sister Shirley Armstrong, daughter of Bro. and Sister William Armstrong, Sr., of Morenci, Michigan, and Donald Zimmerman, son of Mr. and Mrs. Orville Zimmerman of Defiance, Ohio, were united in marriage December 30th, 1967, in the Tedrow Mennonite church. Dale Wise performed the ceremony. Their address is Archbold, Ohio, Box 37, Route 3.

THE BIBLE AND 1968

Jesus said, "Heaven and earth shall pass away, but my word shall not pass away," Matt. 24:35. So we see that passing from 1967 to 1968 has not changed the Bible. We can study to show ourselves approved unto God and man. We can grow in favor with God and man as Jesus did. We can do as Ezra did, "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments," Ezra 7:10.

We are, however in 1968 in the perilous times spoken of by Jesus in Matt. 24. Paul, Peter and Jude also speak of these times. We do not know which of the events yet to come, shall be fulfilled in 1968. Are we heeding the warnings given during the past year, such as: tornadoes, floods, earthquakes, diseases, drouth and starvation? Are not these the results of sin? The days of wickedness before the flood and in the time of Sodom, are being repeated.

In Judges 2, we are told that each succeeding generation was worse than the preceding one. Today, both in the church and in the world, we see a change in every generation and not usually for the better. Every year seems to bring new and more evils, more shameful appearances, more disobedience, more crime, more indifference, more falling away from the faith of the Gospel,

and more struggling for the material things and for the pleasures of the world. It is reported that over one hundred thousand were present at one football game on January 1st. Yet the churches are not that well attended. Because these things are foretold in the Bible, many christian professors shrug their shoulders and say, It is prophesied. Does the fact that the Bible foretells these conditions relieve the true christian from doing all possible to draw the brakes on the downward trend? We think not, because "The eyes of the Lord are in every place, beholding the evil and the good," Prov. 15:3.

The admonitions of the Bible are still for us. We are to walk the narrow road, instead of the broad road. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:17. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." Jas. 4:7. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. We are to redeem the time because the days are evil. We are to be ready, for in such an hour as we think not, the Son of Man cometh. Yes, with self is a good place to start, to stop the downward trend of the generation in which we live in 1968.

Another way to draw the brakes

on this downward trend is to start earlier, and with a keener sense of our responsibility, devote more time to our children. From birth to the age of seven or eight, has been considered by many as the most important period of time for instilling right principles, and for educating a conscience that will steer them into right paths in later life.

If we expect financial gain from material things in any year, we must follow lines of wisdom and effort, and sacrifice matters of lesser importance in order to attain our desired end. The same is true regarding our children. If we expect them to become good, honest, refined christian young people when they reach maturity, we must constantly pay the price by devoting our time, prayers, teaching and discipline to their training during their younger years. The tendency of many today to let children free to leave home anytime and run with the gang, or in later years push them ahead of their age and out into society, will not attain the desired end. There is no place like home and church environment for christian development, until they are old enough to be on their own and have learned to resist the temptations of the wicked generation. We still read in the Bible as follows: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them

when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6-7. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

An old American statesman once said: If we work upon marble, it will perish; If we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity."

Seeing then with open eyes the admonitions given to us for the activities of our own lives and the lives of our children, as given in the above Scriptures, let us press forward through 1968, carrying the light of christianity in this wicked generation and giving heed to Paul's instructions to the Romans. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you:

bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one to another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it is possible, as much as lieth in you, live peaceably with all men," Rom. 12:9-18.

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SECULARISM

The "Spiritual Cancer" that is eating the very life blood out of many people in this great Country of ours.

If you would look that word up in most any dictionary you will find that it says: "The principal or beliefs of those opposed to religious faith; 2. The quality or state of being devoted to worldly, rather than to sacred matters. Let me be a little more specific; Secularism is the theory or shall I say, it has become a religion, with many people that "Man can get along without God." They may believe in God but do nothing about it. We don't work at our Christianity.

Let Revelation 3:15-17 substantiate what I'm trying to say; "I know thy works that thou art neither cold nor hot: I would thou wert cold or hot. So then because

thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (That tells me that we are no longer His) Because thou sayest, I am rich and increased with goods, and have need of NOTHING; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." These are inactive church members.

These are the secularists of today. These are the people who are emptying the pews of our churches and if you speak to them here is about what they will answer you: I work five or six days a week and on Sunday I have to paint the old garage, or some out-building, or I have to mow the lawn, or the little woman has to do the washing and don't get through in time to get to services. And on the other hand if these things can go and we work all week, we like to take a trip to the mountains or the sea shore. We're not sinning; we don't do this or that which I consider wrong, we have a nice family, two-car garage, good job, healthy children, doing fine, in school. We are as good as a lot of your members who do go to church every Sunday. They will continue; The sun will come up Monday morning whether we attend Church or not, it always has; it will rain and we will have our seasons whether we go to Church or not. I work and my wife works and we provide for our family, what more do you expect of a person? We work

hard for what we have and what do we need with God? Or, why does He enter into the picture? They may believe in God but their absenteeism is voting to close the little Country churches and many city churches just the same.

Set your affections on things above, NOT on the things on earth.

BECAUSE:

OUR HEAVENLY FATHER IS THERE, MATT. 5:16.

OUR BLESSED SAVIOUR IS THERE, I Peter 3:22.

OUR GRACIOUS MASTER IS THERE, Col. 4:1.

OUR GREAT HIGH PRIEST IS THERE, Heb. 9:24. (Interceding for us)

OUR CHRISTIAN DEAD ARE THERE, Eph. 3:15 (Those who were Faithful Until Death, only)

OUR NAMES ARE WRITTEN THERE, Luke 10:20.

OUR CITIZENSHIP IS THERE, Phil. 3:20. (We certainly don't have any continuing city down here)

OUR REWARD IS THERE Matt. 5:12

OUR INHERITANCE IS THERE, I Peter 1:4

OUR TREASURE IS THERE, Matt. 6:20.

Lay up for yourselves Treasures in Heaven.

Whatever is necessary to fit us for Heaven ought to be the speciality of everyone. We ought to think of nothing else or be interested in

anything else, until we have gotten to the place where we are ready to go to heaven at a moments notice.

And having obtained that fitness it ought to be the theme of our everyday living, lest we lose it. We shall have little time for anything except those things necessary to keep soul and body together properly until we are sent for, and to go to that place which preparation entitles us to. Whatever is Essential to Fit Us for Heaven Ought to be Possessed by Us Each Moment We Live. WE CANNOT afford to be without this fitness a single moment, for that Might be the Very Moment We are Called Upon to Change Worlds. Dear reader, right now think of the many sudden deaths, on our highways and by heart attacks, when the individual have no time to make a lot of things right with their fellowman and God.

I believe we are living in a day in which Jesus was speaking of in Matt. 25:1-5 "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." Five were wise and five were foolish. They that were foolish took their lamps and took no extra oil with them. But the wise took oil in their vessels with their lamps. While the Bridegroom tarried They All Slept and slumbered. I believe we are living in a day when even the Christians are asleep. I am told that only 2% of the people in the United

States attend church regularly, 2 out of every 100.

I said at the beginning that we did not work at our Christianity; someone has recently said, That Christianity has not been a failure, it just has never been tried. Yes, SECULARISM is sweeping the country; preparing the people for the Anti-christ, get God out of the way so the Anti-christ can and will sweep the country AFTER THE RAPTURE OF THE CHURCH. They are saying, Get people to believe that "God is dead," or better still teach your children that we have no need for God; that we have all the power in this country to conquer the world we have all kinds of foods to eat, we have the best doctors in the world, if you happen to get sick. We have all kinds of sprays to protect our vegetation, we have all kinds of fertilizer to grow bountiful crops; so they are saying, "Why tie yourself down to two hours every Sunday at Sunday School and church?" I'll have to admit that some Sunday-Schools and preaching services are 'dry' but that is altogether another subject which I cannot even touch on today.

Let me remind the secularists that the church which he is neglecting is the true church, and was purchased with the Blood of Jesus Christ, the born again ones, it will save you. I'll stake my soul on the church with all it's imperfections. I have news for the secularists, or inactive mem-

ber who is relying on his church membership to save him. Tell me if a lawn mower ever took a man to heaven? Tell me where I can find a paint brush that will save me and my family? Please tell me if a Golf Stick and ball will take me to Heaven? II Thess. 2:3, "Let NO MAN deceive you by any means: for that day shall NOT come, except there come a falling away FIRST, and that man of sin be revealed, the son of perdition."

Illustration: Last fall I was recovering from a heart attack and a neighbor minister told me he was holding a revival in the very church where I began my evangelistic music directing, as a young man, just home from Winona Lake. School of Sacred Music, this was in 1926. The first night I attended this revival the church was full, people were standing around the sides. The pastor saw an usher seat me on the back seat and he said, "I see Mr. Dettra back there and I saw in the paper that he has just returned from Rodeheaver's School of Sacred Music, come up here and lead our music." I did and that was the beginning of my career as an evangelistic Music director. Forty one years later, (last Fall) I attended this same church with my friend, it was the closing night of his revival. Five minutes before the service was to start one family was there, I said to the minister, "Where are all the people?" He said, "They will be in

later." I suppose there were forty people there that night. I thought back forty-one years and remembered the packed house. I thought,—I guess the houses that were here then are decayed and unoccupied. As we left the church, I noticed to my surprise, fine homes had been built and the neighborhood was all lit up with beautiful homes and lights in every one. I don't want to judge but by their actions they were saying to themselves; we can get along with attending the revival, we have a nice home, etc., why burden yourself by attending church? That's what a church service is to the unregenerated. That is why they won't enjoy heaven even if they should get there.

Most of the homes we passed as we left the church, had their TV's on. Another "cancer" which is sapping the spiritual life of Americans faster than Secularism, I call them the "fast" cancers. Here the children were looking at, without any doubt, some horrible, sexual or criminal shows. And they go to bed with the worst filth in the world on their minds. Forty one years ago, the children were with their parents at the revival and I, went to bed with a chapter of the Bible on my mind, read by my dear Christian Daddy. Then you parents are asking, why all this child delinquents going on today, I'll tell you why, it's what they have on their minds when they go to bed. It prays on

their mind and they develop ideas which are not good and they act them out the next time they get a chance. This is a growing evil, slowly as a cancer grows. Did this church's attendance drop off in one year? NO. In ten years; NO, in 25 years; NO, but in 40 years. Whatever you write on the mind of a child, will be there forever.

I said, two people out of a hundred attend church. The local Prayer Breakfast men sponsored a Preaching Mission and called Dr. Clovis Chappell, one of America's outstanding public speakers and a minister of the Gospel. We had a combined choir of all the local churches; one night there were about thirty-five ministers in the audience. The closing night there were between four and five hundred people there. He gave the invitation to accept Christ and NO ONE came forward. The audience was made up of Ministers, deacons, church officials, and singers. Very few young people. Before the close of the invitation hymn he asked for those who wanted to rededicate their lives, a man and his wife and two children came forward. I am asking, "How are we going to reach the unchurched, or sinner?" It's time to get back to the fold.

BACK TO THE FOLD

'Twas a sheep, not a lamb, that
strayed away

In the parable Jesus told;

A grown-up sheep that had gone
astray

From the ninety and nine in the
fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd
sought;

And back to the flock, safe into the
fold,

'Twas a sheep the Good Shepherd
brought.

And why for the sheep should we
earnestly long,

And as earnestly hope and pray?
Because there is danger, If they go
wrong

They will lead the lambs astray.

For the lambs will follow the sheep,
you know,

Wherever the sheep may stray,

When the sheep go wrong, it will
not be long

Till the lambs are as wrong as
they.

And so with the sheep we earnestly
plead,

For the sake of the lambs today.

If the lambs are lost, what a terrible
cost

Some sheep will have to pay.

Who made the T V set? a sheep
(grown man) or a lamb (a child)??

Who is fighting to get the Liquor-
by-the-drink legalized? A lamb
(child) or a sheep, grown men? I'm
afraid they are grown men, who

want to make \$115.00 profit on one
gallon of hard liquor. And if they
stretch the drinks enough they can
make as much as \$135.00 on every
gallon of hard liquor. As I sat in the
State Senate Chamber and saw those
men, all out to get the bill through,
caring nothing in the world about
how many more people would be
slain on our highways if it went
through. They did not care how
many (lambs) they were responsi-
ble for starting on a drunken road.
They were full grown sheep. That is
why I copied the poem above. Who
is making these horrible and damn-
able movies today? The lambs or the
sheep? They are the millionaires of
the movie industry in Hollywood,
with many wives and living in adul-
try. Yet, our young people are 'cra-
zy' to go see them. You could not tie
them with a rope to keep them from
going. As Dr. Chappell said, They
would say down in Tennessee I'm
plowing close to the corn now.' Who
operates the dance halls lambs or
sheep? A child has not money e-
nough to buy a building and hire an
orchestra; many of them don't have
the money for admission. So the
sheep then are inventing all these
things for 'our' lambs. The Bible
says that in the last days the world
system will invent evil things, and
isn't that true today.

The "Ghettoes" are planning more
raids next Summer. War is break-
ing out in Korea. Earthquakes are
multiplying every year. Jews are

going back to their Home Land, Palestine, to be there when Jesus comes. Though they are going back in unbelief, they are fulfilling the Scriptures. Many of our youth are turning to LSD, and Marijuana and many other things instead of to their Heavenly Father, or even their earthly father who might help them. This is happening up to and through our college age and University ages. I asked my congregation the other Sunday how many had heard their Mothers or Fathers pray for them; meaning mostly the young people, not a hand went up. One lady about 60 raised her hand. "I'm plowing close to the corn now." Dear Readers; What do children have on their minds when they leave school? What schemes do they plan at school or college when they get away from home, to do wrong?

Somebody better get serious or there won't be any 'next' generation. Do you want your grand-children to be Hippies? Think they can get along without God? Did you train them that they could? Or did you tell them whatever they did, do it all to the glory of God? Be honest in all business deals. Tell the truth, regardless of the cost or consequence. What has happened to your Family Worship? You want your child to get a good education; well, I got my best Christian education at the Family Altar, Did you? If not you are depriving your children of the worlds best Christian education

schooling. And they will stay or be right in your home. Does your daughter wear Mini skirts or shorts? Don't be surprised if some sex maniac rapes her, you know it has happened. We haven't gotten this far from God in five years, ten years or even thirty years, it has been a gradual growth for which we found ourselves, I'm afraid after it is too late. Billy Graham has been saying for three years, "we are past the place of return." We can't turn back now.

May God bless those who know Him and Love His Appearing. And bring all you can into the Fold before the trumpet sounds.

J. Emmert Dettra,
Route No. 2,
Broadway, Virginia, 22815

SOUTH FULTON, ILL.

A sermon of Bro. Ben Klepinger, "The Lighthouse."

A guiding light to Christians and a warning light to non-christians. "I will trust and not be afraid." Isa. 12:2. We cannot go anywhere under the power of natural man without being afraid. If we step outside alone in the city we are in danger. Even police do not work alone very much. Christians who trust in God can go alone. Look at the Old Testament men and the protection they had under God's hand. We can have the same kind of protection if we but lay hold upon it. We are

prone to look to man's protection, instead of God's protection.

In II Tim. 4:1-18, Paul is writing to His spiritual son to "Preach the Word" and to "be instant in season and out of season." He is speaking concerning God's Word, which is the duty of every person who has named the name of Christ. All Scripture is profitable to all men. The purpose is that all men might be instructed in the Word. We need the reproofing and rebuking of God's Word. Sin is gradually becoming greater. Rebuking is necessary to keep us from this creeping sin.

Paul tells us to watch and endure affliction. It is God's purpose for us to witness and testify concerning our being sons and daughters of God. There are many exhortations in the New Testament to keep "The Faith." The christian believers were the seal of Paul's apostleship in the Lord, I Cor. 9:2. I believe it was the seal of faith. What is faith? Heb. 11 tells us, Faith is the evidence of things not seen. The dictionary says, Faith is belief and trust in the honesty and truth of another. Faith is the asset of the mind to Divine revelation or believing and accepting God's Word as true.

Keep the faith. Keep means to guard, preserve and maintain. Faith is not to be moved away from, neither dare we move away from hope. We see telephone poles blown

over by the wind. Many times we are blown off our course by the winds of adversity. When this happens it is because we have not kept the faith. It is impossible to please God without faith. Luke 17:3-4 tells us to forgive trespasses. If we keep the faith we will forgive all offences to us. Not just forgive once, but if he trespass against thee seven times in a day and seven times is a day turn again unto thee and say, "I repent." Thou shalt forgive him. If we do not forgive our fellowmen, God will not forgive us. My how much we need His forgiveness.

Our source of faith is from circumcision availeth anything nor uncircumcision, but faith which worketh by love. The Scribes and Pharisees found fault with Christ. Christ taught a new law, Faith through love. James 2:17 says that if faith hath no works, it is dead, being alone. It is impossible to live a life pleasing unto God without faith and its results. For what doth it profit if a brother or a sister be destitute and we say, "Be warmed and filled and do not give them things needful for the body?" If we would be successful we must be established in God's teachings, not moved away from the seal of faith. Eph. 6:6 warns us, above all to take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Faith is essential in prayer, a

faith that does not waver. When people think they can please God without faith, we remind them that in Rev. 22:18-19 God tells us, That every man that adds anything to His Word, He will add to him the plagues that are written in the Bible. If any man shall take away from the words of the Bible, God will take away his part out of the book of life and out of the Holy City. Our faith must be tested. A testing time must come as we witness to the world. The forty years wandering in the wilderness was a testing time for the Israelites. Dear ones, do you know what happened, only two were permitted to enter the promised land.

The Scriptures prove to us that life must be tested. God tests us when we are not always aware of it. As when the children of Israel conquered Jericho. God told them how to do, by marching around the city once each day and on the seventh day to march around seven times and shout for victory. Their faith was tested and rewarded. People today would say such people are foolish. You need military might and not just marching and shouting. Faith and obedience was necessary for the Israelites and by God's grace it worked.

Abraham's faith was tested when he was told to sacrifice his son. I wonder if God had a plan such as this for us, would we prove true unto Him? Daniel was tested when

he was ordered to pray to the king, he refused and proved his faith unto his God. The disciples faith was often tested. Nearly all of them met a martyrs death. All suffered and you and I will suffer, if we are to remain true to our Lord. They that live Godly shall suffer persecution.

Faith must be defended. Life is a warfare with the adversary against our soul. Christ wants us to increase the adversary wants us to decrease. Paul protected and defended the faith. Let us stand fast in the faith of the Gospel, through the guidance of the Holy Spirit. If an army were going several directions unto battle, they certainly would lose. We as Christians must labor together, according to His Word, that we may defend The Faith.

Tit. 1:13 tells us to be sound in the faith. We must stand the trials of life rooted and grounded in the faith. Keep every Word of Doctrine so we may testify that we are keeping the faith. Are we true unto It? Our faith will be rewarded. Those who labor at various occupations have a purpose. We will reap according to the soundness of our faith.

Why do we plant a certain crop? For exercise? To look beautiful? Or for the harvest? The same is true of our spiritual life, we are looking for the reward in Eternity. In Matt. 8 there is an account of faith and it's reward. A centurion came to Jesus in behalf of his ser-

vant, who was ill. The centurion was a man of authority, so he said unto Jesus, only speak the word and my servant will be healed. That was strong faith and it was rewarded. Jesus marvelled and said, "I have not found so great faith, no not in Israel." So he told the centurion, "Go thy way, as thou hast believed, so be it done unto thee."

Jesus told the two blind men, "According to your faith be it unto you." You and I will also receive a just award, if we keep the faith. Jesus explained that if our faith was the size of a mustard seed, nothing would be impossible for us. The disciples were not able to cure the demoniac son. Jesus told them this kind of healing can come only by prayer and fasting. They were not as strong in faith as they thought they were. If we trust God and leave the problems we cannot solve up to Him, God will provide.

I would like to ask three questions. Have you and I kept the faith of the Gospel? Has your faith ever been tested? Have you defended the faith? If the answer is yes to all three, I will promise you that you will be rewarded for your faith. Thus, we will be able to say with Paul, I have fought a good fight and henceforth a crown of righteousness is laid up for me.

Sister Elta K. Blythe
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FRIENDSHIP IS A SMILE

A happy friendly smile
Is a tonic you will find,
If you see one or you wear one
You can leave your cares behind.

It can work a bit of magic
Everywhere you go,
It's like a seed of happiness
That always seems to grow.

You can give away a smile
And the minute that you do,
Another heart will gladly
Send one back to you.

Smiles are like sunbeams
Bringing warmth and special cheer
To all the folks around us
Through every passing year.

—Sel. by Margaret Myers.

A PRAYER

Dear Lord, I want to do what's
right
In every hour of day and night:
I want to be more kind to all
Of humankind, both great and small.
I want to lend a helping hand
To needy folks in every land,
And spread goodwill and banish
fear
Among all peoples far and near.
I have no talents I can bring;
I cannot preach, I cannot sing,
But in my heart I want to be
A worthy follower of Thee.

—Maude Woods Plessinger.

FRIENDSHIP IS A BLESSING

God gives us many wondrous things,
I see them day by day.

The grass, the trees, the sky above
And flowers by the way.

The sun so warm, the moon of gold
And stars up in the sky.

All speak together of the love
Of Him who dwells on high.

But greater far than these are
friends

He gives us on life's way,
Whose fellowship gives help and
strength

And courage day by day.
I'm thankful for each one of mine
And pray that I can be
The loving, trusting helpful friend
That each has been to me.

Sel. by Margaret Myers

The vigor of our spiritual life will
be in direct proportion, to the place
held by the Word in our life and
thoughts.

Your ability to suffer is measured
by your ability to love.

Light after darkness, gain after
loss, strength after weakness, crown
after Cross.

A guiltless man is not a sinless
man. He is one who has nothing to
hide. When sin is all confessed and
judged in the presence of God, guilt
is absent.

SUNDAY SCHOOL LESSONS FOR MARCH 1968

PRIMARY LESSONS

Mar. 3—Lying to God. Acts 5:1-11.

Mar. 10—We Ought to Obey God.
Acts 5:12-20, 26-29, 41-42.

Mar. 17—Stephen Dies for Jesus.
Acts 6:8-15;60

Mar. 24—The African Man Believes.
Acts 8:26-31, 35-39.

Mar. 31—Jesus Arrests Saul. Acts
9:1-10.

ADULT LESSONS

Mar. 3—Only by Faith in the Atoning Blood of Jesus Christ Can We Enter Into The Holiest of Holies, For the Remission of Sins, and to Approach The Throne of Grace. Heb. 10:1-39.

Why do men think they can bypass the atoning blood of Christ to gain salvation?

Mar. 10—Faith in the Anointing Service. Jas. 5:7-20.

1—Should the anointing service be used only as a last resort?

Mar. 17—Faith, One of the Greatest Weapons to Fight the Spiritual Warfare. Eph. 6:11-24.

1—Is truth the first thing that modern religion loses sight of?

Mar. 24—Unity of the Faith in His Word. Eph. 4:1-16.

1—Is the lack of love a major cause of disunity?

Mar. 31—Fruits of Faith. Heb. 11: 11-40.

1—Can men accomplish anything without the element of faith?

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1968

ANGELS USED TO DELIVER GOD'S MESSAGE.

Memory verse, Judges 6:12, "And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour."

Fri. 1—Gen. 22:1-14.

Sat. 2—Gen. 22:15-24

Memory verse, Exodus 23:20, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

Sun. 3—Gen. 24:7-40.

Mon. 4—Num. 20:14-22.

Tues. 5—I Kings 19:1-7.

Wed. 6—Zech. 1:1-21.

Thurs. 7—Zech. 2:1-13.

Fri. 8—Matt. 28:1-15.

Sat. 9—Luke 1:13-25.

Memory verse, Exodus 32:34,

"Therefore now go, lead the people unto the place of which I have spoken unto thee: behold; mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them."

Sun. 10—Luke 1:26-45.

Mon. 11—Luke 2:8-20.

Tues. 12—Acts 10:1-8.

Wed. 13—Acts 12:1-12.

Thurs. 14—Zechariah 3:1-7.

Fri. 15—Matt. 1:18-25.

Sat. 16—Matt. 2:13-23.

Memory verse, Acts 8:26, "And the angel of the Lord spoke until Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

Sun. 17—Rev. 5:1-7.

Mon. 18—Rev. 3:1-7.

Tues. 19—Rev. 11:1-12.

Wed. 20—Rev. 14:8-20.

Thurs. 21—Rev. 16:1-16.

Fri. 22—Acts 7:33-41.

Sat. 23—Num. 22:31-41.

Memory verse, Acts 11:13 "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

Sun. 24—Luke 16:19-31.

Mon. 25—Luke 24:13-35.

Tues. 26—John 20:11-18.

Wed. 27—Col. 3:19-29.

Thurs. 28—II Thess. 1:1-12.

Fri. 29—I Timothy 3:1-16.

Sat 30—Heb. 12:16-29.

Memory verse, Rev. 1:1, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:"

Sun. 31—Rev. 9:13-21.

BIBLE MONITOR

VOL. XLVI

MARCH 1, 1968

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR ATONEMENT

—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and cardinal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained

eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:6-14.

We could quote verse after verse throughout the Bible to show that God is displeased and angry with sin and those who are connected with it. The only way to get right with God is to come unto Him and have our sins forgiven. The dictionary tells us that atonement is: reconciliation, answering or making satisfaction for sin, giving an equivalent for an injury. Christ our atonement is the foundation of the christian religion and this is why we have given so much space to our text, which shows that Christ only has atoned for our sins. Therefore if we wish to have our sins forgiven, we must accept Christ as our atonement and follow His doctrines that we may thereafter love and serve as God wants us to.

Most of the Priests under the Old Testament did as good as they could, to reconcile the people unto God and to lead them to worship Him. The shedding of blood was continually necessary that the sins of the people might be atoned for. Even then the high Priest only was permitted once a year into the most Holy place and then only after properly sacrificing the clean animals, for his own sins and for the sins of the people. My what a remote connection even the faithful followers had with their God. Nearness to God, the way to the holiest, was not fully known during the administration of the Old Testament.

It is astonishing to read in Exodus and Leviticus of the many, many sacrifices which were necessary to atone for the sins of the priests and the people, that they might be cleansed in the sight of God and come unto Him for worship. Again, to read of the many steps of cleansing necessary that they might worship the God of Heaven. Yet in light of all this, our text says, "in which were offered both gifts and sacrifices, that could not make him that did the service perfect." Could it be that the people of God would go to all that expense, all the time that was required, the exactness in rites and ordinances and yet not be wholly cleansed?

Yes all these sacrifices and ceremonies were only to point forward to and lead them to anticipate "the

time of reformation." How anxious were God's people when this time came? How devoted are sincere people today to devotedly serve their Lord? Is there one, five or perhaps ten lusts of the flesh, which people are more concerned about, and which they will devote more time, expense and talents for, rather than the New Testament teachings?

Alas Christ is come. He did establish through His purity, devotion and sacrifice that He was our High Priest. He came in a more perfect tabernacle, not made with hands, eternal in the heavens. He was not even of the Old Testament, this building. He did not disobey the old law but rather fulfilled it. He did not become our atonement with the blood of lowly animals, but with His own blood He made a pure sacrifice for us. This was not necessary every service or even every year, His sacrifice was so pure and so eternal that it need be made only once. We have many very expensive items on earth today, which required much sacrifice of time, material and effort. How many of them can you find which do not have a "spot" or flaw? The greatest problem of the business profession is getting a product to the consumer in a useful and undamaged condition. Our atonement was without spot, is there any wonder that He is able to purge our conscience from the dead works.

"In that day there shall be a foun-

tain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," Zech. 13:1. How glorious that we are of that day, are we devoted unto Him for sin and uncleanness? "The bread that I will give is my flesh, which I will give for the life of the world," John 6:51. So priceless a gift is offered each one of us, am I accepting it? "He is the propitiation for our sins: and not for ours only but also for the sins of the whole world," I John 2:2. Our atonement is for who-so-ever will. "He that believeth and is baptized shall be saved." No preference, no partiality for salvation is offered unto all. Our atonement is priceless, believe it, trust it, serve it until we are taken from this earth.

**"I SHALL BE ANOINTED
WITH FRESH OIL
THEY SHALL STILL BRING
FORTH FRUIT IN
OLD AGE"**

Psa. 92:10, 14

Bible reading has been a necessity of life with us ever since the day that I stole my first Bible on the tropical island of Sulu, Sulu, Philippine Islands. Over the years the deeper we dug into this fine mine, the purer the gold. We have walked with men and women of God through this wonderful vale, from Adam and Eve to our dear brother John in Revelation.

I don't know whether it was loneliness or pure homesickness to visit with these dear old saints of God, but Ann and I have decided to renew all of these acquaintances from Genesis to Revelation. I am sure that it won't be only the thrill of talking with these saints, but it will bring many, many wonderful experiences back to our memories. It will be like going back to the time of our childhood, and then returning over life's journey, mile by mile, experience by experience, such as the day that our first child was born. Poor little Ann's life hung in the balance for nearly 24 hours and I did not even know how to pray. But thanks be to God that a neighbor lady that we had called in to help, did! And then that wonderful day that Ann and I gave our hearts to God! Thank you, Jesus. We could go on and on, but that is not the purpose of this article.

In reviewing the dear old Book of God, our memories were not only refreshed but many new things were revealed to us that we had passed over through the years, things that we had not felt the need of when younger. We have come to the crossroads of life, where we are looked on as being too old to be useful much longer. Generally speaking, they think of us in terms of a rest home, the mortuary, or a plot in the cemetery. So much so that we are made to feel that way, as if we have served the purpose of

BIBLE MONITOR

Taneytown, Md., March 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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our life — “we are through.” Is there such a thing as finding a new meaning in life, the same journey with a new emphasis, a rebirth, a dedication, a newanointing, a renewal of strength and concept, to do a job that we can do even better than someone younger? Is there a new spiritual childhood awaiting us, or a new horizon?

I will now return to our decision to review the dear old Bible from cover to cover. We were reading the 92nd Psalm, the 10th verse, where a new door was thrown wide open to us! “I SHALL BE ANOINTED WITH FRESH OIL!” and then in the 14th verse, “They shall still bring forth fruit in old age.” This is the promise of God and cannot be annulled by the stupidity of man. Elijah would say of himself, “It is

enough now O Lord, take away my life, for I am not better than my fathers,” I Kings 19:4-5. Yes, Elijah was old and tired, but God gave him new strength as He called him to the mount of God, where He talked to this faithful servant and gave Elijah new directives and strength to carry them out. Remember, “All things work together for good to them that love God, to them who are the called according to His purpose,” Romans 8:28. So allow God to tell us when it is time to quit, and if He anoints us with fresh oil to bring forth fruit in our old age, that is His concern, and I am certain that God will assume all responsibility and give us the needed strength to carry on.

LORD, ANOINT US WITH FRESH OIL. THAT WE STILL MAY BRING FORTH FRUIT IN OLD AGE. There is a need in our civilization that only a senior in experience can fill and that senior may be you. Here are two examples:

A mother, according to her family, had become unwanted and was committed to a hospital for the weak-minded. After a few weeks rest, she was sent to a rest home. Quiet and understanding by its staff worked miracles with this dear mother, so that spiritually she became a guiding light to the other inmates for seven years, before the dear old saint was laid to rest.

One night I visited a rescue mis-

sion where the platform was well filled with young ministers and good singers. When the invitation was given for those who wanted prayer to come forward, as many as a dozen came up and were escorted into the prayer room by young workers. But at last a very hard looking customer got up and came slouching down the isle with a "who cares" loko on his face. Since the young and more promising workers had been given seekers for the prayer room, the director of the prayer service gave me a nod to take this one. The man gave me a casual glance as we entered the prayer room and these were his words, "It's no use. I have tried again and again and all to no use." But times almost without number during my evangelistic years I had dealt with his kind and worse. Instantly I told him that tonight was different, that God had sent him here tonight to me and that I was to show him the way, that if he would follow the instructions that I would give him, he would never want to turn his back on Jesus again. It made him very happy. After a sweet season of prayer, I told him to prove that he was in earnest by going right out there praising God and shaking hands with everyone. He said, "I will do it!" and he proceeded to carry out his promise, until he was the center of attention. One of the faculty asked me if he should give this man a Bible, "yes, indeed." Up

until this moment he was just another man, but now I was to learn that he was a county prisoner, that was trusted to go to the mission for the evening and must report back early. He held the Bible in his hand tenderly as he remarked that now he would go back to his cell in the county jail and read this wonderful book through and through.

My dear elder brother and sister, never count yourself out until God says so. He has stored up in you through your years much knowledge, through experience that cannot be acquired any other way. It may be just what this wicked generation needs. You have gone through every phase of life, you know. Let God use you. Others may count you out, but have no part of it. Here's a short, short story! Wounded were being carried behind the lines and when one was thought to be hurt too badly for recovery the doctors would motion to carry them on. One young man saw this maneuver and these were his words: "No, doctor, no! I haven't given up, why should you?" So until you give up, the sword of the spirit is yours! Keep on using it!

Eld. James F. Swallow
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—o—

EYE OPENERS

The present day news is not encouraging. Nations are rising

against nations. Prophecy is being fulfilled at a rapid rate. There is a rapid surge in the falling away from the faith, as prophesied in God's Word. Every Bible student should consider current events as **EYE OPENERS**.

Look at world conditions today. Evil is abounding on every hand. False teachers are multiplying rapidly. Things are shaping up for Christ's second coming. Are our eyes open to the times? Are we preparing to meet God?

The Word foretells that men shall be lovers of pleasure more than lovers of God. America is pleasure mad and fun happy. The work of the church is lagging and the Hell holes of America are crowded, "As it was in the days of Noah, so it be at the coming of the son of man." Do we see the parallel to the prophecy and it's present day fulfillment?

America can no longer be called a Christian nation. Men in the know declare, that her morals are no longer a safe standard for other nations to pattern after. Claiming to be a Christian nation, missionaries from America are facing difficulties on the foreign field, because of the grim news they receive from America.

We are not living in a day of honest, wholesome, christian living. We are living in the day of lewdness, hippies, beatles, miniskirts, drunkenness, gambling, whoremong-

ing, murders, thefts, burnings and every description of violence. We are getting ripe for the coming of the Lord.

While things are waxing worse and worse, before our very eyes, we also see, within the Church, the falling away from the former avowed faith. We see a luke-warmness on the part of many. We see over our nation, Churches that were dedicated to the service of the Master, now being made into a house of merchandise and a den of thieves.

The heads of nations are in perplexity. The depreciation of the dollar by fifty percent or more, the exorbitant national debt, labor unrest and many other factors multiplies the troubles and ills of our day. these eye openers should cause each professed Christian to live as God and Christ would have us live. This old world offers us nothing. Our hope is in Jesus Christ and Him crucified.

God is working the fulfillment of His prophecies from both ends. We see and hear news of current events. Prophecies, as enumerated above, are fast being fulfilled. God is making ready to send Christ for His bride. To open our eyes, by the help of God. I want to point out the other end that God is working at.

I turn to Isaiah 43:3, "Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west." This scripture

refers to the Jews returning to Jerusalem. Keep that scripture in mind. Christendom is coasting along today, at ease in Zion. While such an unconcerned attitude is being manifested, on the part of Christendom, Jesus stated in Matt. 13:25, "But while men slept, his enemy came and sowed tares among the wheat and went his way."

Those tares grow, just like the hidden leaven, until the whole is leavened. This growing of tares and the leavening process is constantly on the increase. It is growing, while most people are unaware, not thinking about it, unconcerned, yet the damage and threat of the enemy is greater today than ever.

Just, as we are not alert to the sowing of the tares and the leavening of the whole lump, we are equally as unaware of the clock of time running on an on, nearing the stopping place. We are as equally unaware, or maybe a better term, not alert, to the prophecies of God's Word being rapidly fulfilled.

Bible students estimate that more prophecies were fulfilled in 1967 than any previous year. PALESTINE IS THE PROPHETIC BAROMETER. Let us take a few reading as recorded there in 1967. Last year was an eye opener for the students of prophecy. I truly enjoy harmonizing current events with prophecy. Last year may prove to be one of the most significant years in nearly 20 centuries.

There is happening in Palestine, a variable parade of fulfillments, each of which was prophesied by holy men of old, as they were inspired by God. The first is the Rebirth of the Jewish Nation. Read Ezekiel 37:1-14. Israel lives again, back in her own country. In 1948, a nation, out of existence for nineteen centuries, with its people scattered in every land, suddenly came into existence as an independent nation.

Never before, in human history, has this occurred. The preservation of the Jewish people, through all these centuries, in the face of many attempts to exterminate and annihilate them, is as miraculous as the restoration of the nation, itself. This is an EYE OPENER when you seriously meditate upon it. If God can bring back to a small land, a people that are scattered over all the earth, would you question His ability to resurrect the saints and take them home to Heaven.

The second eye opener is the return of the exiles. 70 per-cent of Israel's population of 2,500,000 people are immigrants, most of whom have returned from over a hundred countries, to the land of their fathers. In The Past 20 Years! This, too, is without parallel history. Can any student of prophesy fail to recognize the significance of the Jews return? It is an eye opener, it it not?

Truly God is bringing the Jew-

ish seed from the east and from the west, as my text states. Listen to the reading of Jer. 32:37-38, "Behold, I will gather them out of all countries, whither I have driven them in my anger and in my fury and in great wrath, and I will bring them again unto the place and I will cause them to dwell safely, and they shall be my people and I will be their God!" This prophecy is fast being fulfilled.

The third eye opener is the building of the cities. The prophets foretold of the doom of many of cities, because of apostacy. Hundreds of cities disappeared out of sight, destroyed, buried, burned. Archaeologists have proven the fulfillment of those scriptures by uncovering many of them, some very recently. Cities mentioned in the Old Testament are being rediscovered. Does that not open our eyes to the authenticity of God's Word? Archaeologists estimate there are more than two hundred buried cities in Palestine that have not yet been touched by a shovel.

After centuries of desolation, new cities have sprung up, such as Tel-aviv, now numbering over a half million. Tel-aviv now stands where Joppa once stood. We read much about Joppa. Jonah went down to Joppa. Peter tarried many days in Joppa. Dorcas, the woman full of good works, lived in Joppa. Joppa perished, but Tel-aviv took its place. This is just one instance. At

many Biblical sites, the ruins of the old and the buildings of the new stand side by side, and even on top of one another, as visible monuments to the accuracy of the prophets. **THIS SHOULD OPEN OUR EYES TO THE TRUTH OF GOD'S WORD.**

The fourth eye opener is the reclamation of the land. Even more impressive than the building of the cities, is the reclaiming of the land. Within the past two decades, visitors to the Holy Land, in many places, saw only desolation and barrenness. Reclamation seemed hopeless and impossible. They saw hand labor. They saw the old wooden plow pulled by donkeys. They saw winnowing of the grain. Today much of that dried unproductive land is under irrigation, farmed with modern machinery, and yielding her increase. Muddy, miry roads have been hard-surfaced. Bare, rough hills and mountains are now blanketed with young forests. Highways, once meandering through semi-desert and unproductive land, today are bordered with fruit orchards, vineyards and tilled land, raising much needed food. **This truly is an eye opener.**

Now, meditate on the words of the prophet, Ezekiel 36:8, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. **GOD IS GETTING THEIR LAND**

READY FOR THEM! Listen to this eye opener, taking place right now, tho many people are totally unaware of its fulfillment. Ezekiel 36:34-35. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and inhabited."

Listen to the foreknowledge that the prophet Isaiah had, centuries ago, that are presently being fulfilled in our day and time. Isaiah 35:1, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as a rose." No truer words were ever prophesied.

The fifth eye opener is the revival of the language. In the days of Christ, the Hebrew was already a dying language. Aramaic had become the spoken language and writings were in Greek. The return of the Jews from all over the world demanded a common language, that representatives from so many countries might be able to converse with and understand one another. The Hebrew Language and the English language are the two languages that are prevailing. This is in fulfillment of Zeph aniah 3:9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Our eyes

should be wide open, that each one might live a deeper, spiritual, personal life, making ourselves ready for the coming of the Lord.

The sixth eye opener is the unification of Jerusalem. Israel's recent six-day victory over the Arabs was in itself a miracle. It even amazed the Israelites themselves. They Were Outnumbered 80 to One! The great significance was the unification of the Holy city of Jerusalem. Why was the capture of Jerusalem so meaningful to the Jews. They can now return to their wailing wall and pray there for the first time in 200 years.

Prior to this victory Jerusalem was a divided city. There was the Jewish sector and the Arab sector. There was a no-mans barrier between and often those trying to cross over, were shot. But that middle wall of partition has been taken away. This victory meant that the temple area, the most sacred spot on earth to the Jews, was again in their hands, the first time in nearly twenty centuries. It means that Israel is in full possession of Jerusalem as an independent and undivided city for the first time in more than 25 centuries. What is happening at the temple area is material for a good many sermons. ALL EYE OPENERS.

What is the meaning of all these fulfillments to us? Jesus, the greatest prophet of all time, when asked by his disciples about the time of

His coming, and the end of this age, gave them a whole series of signs. One very important one is recorded in Luke 22:24, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled". If Israel succeeds in holding Jerusalem, and I believe she will, it would mark the phasing out of the period of God's particular work among the Gentiles and the beginning once more of his special dealings with the Jews.

How should these present day events—EYE OPENERS—effect us? They should impress us of the need to be ready, following the admonition Jesus gave us, "BE YE READY". Our eyes should be open, that above all else, we are prepared to meet God. That we have left nothing undone that will displease Christ. These eye openers should create within our bosom a solemn desire to be true, faithful, loyal, firm, diligent stewards of God's Word and the Church. It should cause each one to set his house in order.

While the tares are growing and the leaven is leavening unawares, God's clock is ticking through time, and ere many days pass, we might be standing at God's judgment bar, giving an account of ourselves.

It is prophesied that there shall be a walling away. There is many, who at one time were true to the church and true to God, walk therein no more. Many who once stood,

stand no more. Jesus warns us in Luke 21:34, that we do not get caught in that day, unawares.

To me, my dear brethren and sisters and fellow-readers, to every born again soul, who is truly living for and awaiting the Lord's coming, it is a rewarding study to compare the prophecies with their fulfillment. To learn what God is now doing is enlightening to the Bible student and to the student of prophecy. He is getting in preparation shown to the last Jot and tittle for the second coming of Jesus, to receive His bride.

Those that are ready, and those that believe the Word, are waiting expectantly, joyfully, unafraid of that day, waiting to be caught up with Him. That will be God's way of delivering His own from this present evil world. May our eyes be open to the need of living a deeper, closer, more spiritual life 'till Jesus comes.

Bro. Paul R. Myers
Box 117,
Greentown, Ohio
44630.

PREPARE TO MEET THY GOD

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Ps. 76:10.

God secures benefit from everything, even the wrath of man. God used the wrath of Pharaoh to prod

the children of Israel up out of the land of Egypt, Rom. 9:17. Then He restrained the remainder of that wrath at the Red Sea. Self satisfaction is something that God often has to deal drastically with, so as to move us to higher ground.

In Jer. 29:10 God is speaking to Israel and tells them that He will visit them at the end of their 70 years of captivity in Babylon, then in verse 13 He says, "And ye shall seek me, and find me, when ye shall search for me with all your heart." So we see that to find God in his visit would require a searching with the whole heart, because "Verily thou art a God that hidest thyself, O, God of Israel the Saviour", Isa. 45:15. When God visited the children of Israel in Babylon He chose the wrath of Cyrus, a heathen king, to hide himself in Isa. 44:28, II Chro. 36:23, and only a small remnant had eyes to see and went forth to build the Temple of the Lord, Ezra 2:64. There are so very few that are willing to make a full heart search for God.

"And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ," Rom. 15:29. How did Paul come to Rome? Was it not as a prisoner, bound in the chains of man's wrath. But wasn't it from that prison house that God used him to write the mighty prison epistles. Praise God for the wrath of man, it can open doors of bon-

dage. Praise God for those that would chain us. It only puts us right where God can use us. But brother the world loveth its own and if we don't separate ourselves from the world and testify against its evil works, Jno. 7:7, we will never know the fulness of the blessing of the gospel of Christ.

The scriptures teach us that Israel stumbled that salvation might come to the gentiles, that Israel would be "trodden down of the gentiles until the time of the gentiles be fulfilled," and that when the fullness of the gentiles be come in that all Israel shall be saved, that Israel would be gathered back to the land of Palistine and converted. Brothers and sisters look up, for we have witnessed the gathering back, we have seen in their recent war that the gentiles no longer trod them underfoot and now very soon God is going to begin their conversion with the instrument of wrath. "Therefore thus saith the Lord God; ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it; so will I gather you in my anger and in my fury, and I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof as silver is melted in the midst

of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you," Ezek. 22:19-22. It takes much pain and suffering when there is a birth. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children," Isa. 66:8. This period is called by Jeremiah, the "time of Jacob's trouble," Jer. 30:4-7, and by Christ "great tribulation," Matt. 24:21 and by John the revelator, the reaping of the harvest, Rev. 14:13-20.

Praise God that Christ's true church does not have to go into the harvest, but we are to be as first fruits, James 1:18, plucked out before the harvest. But to be first-fruits we must be first ripe. Ripening takes plenty of sunshine. If you look at a field of grain and there is any portion of that field that lies in the shadow of trees that portion will not ripen as rapidly as the rest of the field.

When the children of Israel were preparing to enter the promised land the Lord commanded them, "Thou shalt not plant thee a grove of any trees, near unto the altar of the Lord thy God", Deut. 16:21 God also commanded Israel concerning their enemies, "But ye shall destroy their altars, break their images, and

cut down their groves", Ex. 34:13. So we see that God does not want trees to over-shadow His altar, nor does He want anyone to worship under the shadow of trees. Now a shadow is a shelter or something we put our trust in.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may all sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion", Isa. 30:1-3 That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits," Isa. 30:9-10.

These people did not want to hear about their sinful condition, but desired to hear about the good things of Egypt. I am afraid that there are too many Christians today that are planting trees of modern education, philosophy, psychology, and worldly refinements around the cross of Christ. God says that worldly wisdom makes the cross of none effect, I Cor. 1:17, and by wisdom the world knew not God, I

Cor. 1:21. "For God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty", I Cor. 1:27. Is the heat of the wrath of the world ripening you? Does the world hate you and persecute you? Are you ridiculed and thought to be ignorant and foolish? Are you scorned and scoffed by the world, or do you think yourself above your Lord? No, if we are dwelling in the shadow of the world we shall not be first-stripe, if we are conformed to the world in its fashions, its wisdom, its pleasure, and practices we shall be dwelling in darkness and not in the ripening light. For what fellowship hath light with darkness?

Israel had planted trees and was trusting in the shadow of the law, of their traditions and of their man-made rules and regulations. So dark was the shadow over God's altar that they could not see the Lamb of God crucified for their sins and the sins of the whole world. Do not be blinded by those who would teach for doctrine the commandments of men. Do not dwell under anything that has been added to the Word of God, because nobody has authority to add one jot or tittle. Do not trust in your church membership, your good works, your doing this or doing that or you will fall from grace and render Christ of non-effect in your life, Gal. 5:4.

Let us destroy the altars and images of worldliness from our lives, let us cut down the groves of legality and formalism till we trust only and completely in the blood of Jesus Christ, so that we may stand in the glorious liberty of the children of light and be ripened and prepared to meet our God.

Amen.

By the will of God,
In the name of Jesus Christ.
Bro. Bert Smith
Route 2, Topeka, Ind. 46571

NEWS ITEMS

QUINTER, KANSAS

The Lord willing, the Quinter congregation plans to have their spring Communion, April 6—7, with District Meeting for the 3rd. District the following Monday, April 8, 1968. All are more than welcome to come and enjoy these services with us.

June S. Beck, cor.

APPRECIATION

May I take this means to thank the many for the Prayers, visits, letters, cards and encouraging words that you sent while I was in the hospital, and at home recovering.

May the Lord bless each of you for your kindness and interest.

PAUL BLOCHER.

As long as suffering is irksome, so long God knows you still need it.

MARRIAGE

Miss Joyce E. Graff, daughter of Mr. and Mrs. Wilson Graeff, Rt. 1, Hamburg, Pa. and Bro. Thomas G. Longenecher, son of Bro. and Sister George H. Longenecher, Rt. 1, Bernville, Pa., were united in marriage on February 3, 1968 in the Frystown Dunkard Brethren church. Bro. David Ebling of Bethel, Pa., performed the ceremony. The couple are making their home at Rt. 1, Bethel, Pa. 19507.

OBITUARY

Ida Ella Peters, daughter of John K. and Elizabeth Sharp was born near Faeragut, in Fremont County, Iowa, on July 24, 1880. She was married to Moses S. Peters on October 17, 1897 at Cando, North Dakota. To this union were born five daughters and one son. They moved from Wenatchee, Washington in 1909 to California, residing in the Modesto and Empire areas.

At an early age, she gave her heart to the Lord, being baptized into the Church of the Brethren. Along with her husband, they became charter members of the Dunkard Brethren Church of Waterford, California, which is known as the Pleasant Home congregation, to which she remained faithful until death.

She was preceded in death by her husband, Elder Moses S. Peters, on September 9, 1951, also by two

daughters and one son. Mother was a fine Christian and to know her was to love her. Her life span came to a close on January 4, 1968 at the Driftwood Convalescent Hospital in Modesto, at the age of 87 years, 5 months, and 10 days.

She is survived by three daughters: Lela Cupp of Modesto, Beulah Fernandez of Redwood City, and Esther Otto of Hayward; one sister, Ethel McMillen of Modesto; one brother, Roy Sharp of Wenatchee, Washington; also 7 grandchildren and 17 great-grandchildren and many other relatives and friends.

Funeral services were conducted from the Salas Brothers Funeral Chapel on Saturday afternoon, January 6, 1968, by Eld. Hayes, Reed, assisted by Bro. Paul Byfield. She was laid to rest in the Modesto Cemetery.

IT IS WRITTEN

Man shall not live by bread alone, but by every WORD of God.

There are just twenty-six letters in the alphabet but God has used those letters to spell out His WORD for us. It is all contained in one book, the Bible. It is the WORD of God.

Jesus says, I am the bread of Life. The WORDS of Jesus are to the soul what food and drink are to the body. Jesus told the Jews, Your fathers did eat manna in the

wilderness and are dead. He said, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I give is my flesh, which I will give for the life of the world," John 6:51.

John 6:56, 57. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me", John 6:63 says, It is the Spirit that quickeneth, the flesh profiteth nothing. The WORDS that I speak unto you they are spirit and they are life.

Many of Jesus' disciples walked no more with Him after these sayings and Jesus asked the others, Will ye also go away? Simon Peter answered Him, Lord, to whom shall we go? Thou hast the WORDS of eternal life. David tells us in the Psalms: The entrance of thy WORDS giveth light. Thy WORD is a lamp unto my feet and a light unto my path. Jesus says, My WORDS are life and they are light. David says again, Thy WORDS have I hid in my heart. John 1:1, "In the beginning was the WORD, and the WORD was God", John 1:14. And the WORD was made flesh and dwelt among us.

Following his resurrection, Jesus told the disciples to cast their net on the right side of the boat. They caught a great many fish and

when they came to shore Jesus told them to Come and dine. He took bread and fish and gave them to eat. This was food for their bodies. Then He asked Peter if he loved Him more than these, three times. Peter told Him, Thou knowest all things, Lord. Thou knowest that I love thee. Jesus told Peter to feed his lambs and to feed his sheep. What was he to feed them?

The second chapter of Acts tells what he fed them. The WORD of God and scriptures concerning Jesus. When they heard His WORDS they said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Peter said unto them, Repent and be baptized everyone of you for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call, and with many other WORDS did he testify. These WORDS were food for their souls.

In Ezekiel 12:8, he was told to eat the roll of the Book and in Rev. 10:9, John was told to eat the little Book.

Jesus said, I am Alpha and Omega—The beginning and the end—The A to Z of the Alphabet that the WORD is.

Jesus said, Search the scriptures, the Book that tells of HIM. As we eat the WORD we find that — The WORD is nigh thee, even in

thy mouth and in thy heart. Thy WORDS were found and I did eat them, and thy WORD was unto me the joy and rejoicing of my heart; Jer. 15:16. John 21:25, There are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written."

Sister Edyth Kline
11313 El Pomar Avenue,
Waterford, California 95386.

THEN AND NOW

Text, Dan. 12:4, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Please notice he says, SEAL UP THE BOOK, because it would be between twenty-five hundred and three thousand years until it will begin to come to pass. According to Thompson's Bible, Daniel was written about twenty-six hundred years before Revelation. So we notice when God reveals to man what to write about the prophesies referring to the end of time he says, Rev. 1:1, "The revelation of JESUS CHRIST, which GOD GAVE unto him, to show unto his servants things which must SHORTLY COME TO PASS; and he sent and signified it by his angel unto his servant John." Two thousand years nearly, have passed since God dic-

tated to John the Revelator what must SHORTLY come to pass. As we observe the world and its accomplishments and the thousands of signs coming to pass, how long do you think it will be? He did not say, "seal it up" he said shortly come to pass. In the last days KNOWLEDGE shall increase. We are told that man's knowledge has DOUBLED EVERY TWENTY YEARS SINCE.

WE ARE LIVING IN THE MOST WONDERFUL ERA IN HISTORY. We Americans are the wealthiest people on earth. We have the highest percentage of conveniences, in the home, in the office, air conditioned, factories up to date. The most wonderful highways in the world. The finest cars in the world, and the largest number of cars per-capita. The most comfortable airplanes, carrying passengers 600 miles per hour, 40,000 feet up in the air. And they hope to carry more passengers and faster by 1972. A friend of ours ate her breakfast on the plane as she took off from Dulles Airport, ate her dinner as she changed planes in Los Angeles and took supper at a hotel in Hawaii. Fifty years ago, it would have taken 30 days to go to Los Angeles and another 30 days to sail to Hawaii. "In the last days knowledge shall increase." WE ARE THE HAPPIEST PEOPLE IN THE WORLD. WITH ALL THESE CONVENIENCES, or are we?

Everybody is handling more money than we have ever handled, notice I said handling not saving. Just making more.

We are wearing the finest clothes we ever did. If we are able to afford it. Enjoying life to the fullest. Or are we? Everybody is happy singing unto the Lord.

I was in a certain home the other day and the lady of the house said, "My dish washer is washing my dishes and my automatic-washer-dryer is washing my clothes and my automatic oven is cooking my supper and I'm talking to you while all this is going on. What are we doing with our spare time since we have these time saving devices? Are we leading more souls to Christ? Are we spending more time reading our Bible? Are we visiting the sick more and the less fortunate than we are? Or are we spending that time at the card table or watching TV, or attending the Movies? Or attending the dance? Or playing more golf? Or at the ball games?"

WE ARE LIVING IN A WONDERFUL AGE. Yes, Daniel says, in the last days knowledge shall increase. Forty years ago Lindbergh flew across the Atlantic for the first time; today I read that there are 400 passenger planes shuttle across the Atlantic every MONTH. I've seen the Ice-man go off the street and the electric refrigerator come into the homes. I've seen the horse and buggy leave the highways and

the modern automobile take their place. I've seen the old wood stove come out of the kitchen and the automatic electric range come in. We are seeing changes and improvements taking place all over the world today. Computers that can solve or work problems twenty-thousand times faster than the human brain. We have all electric homes operated and heated from top to bottom. I've seen the television take the place of the radio. You can now see people all the way across the country performing and you can even see the color of their eyes. Daniel says, "IN THE LAST DAYS KNOWLEDGE SHALL INCREASE." What do you think? Thousands of theaters are going out of business because of the invention of the TV, which brings the movies right into the homes of America.

While all of these inventions were coming into being, something else was taking place which we hardly notice. I wish to call your attention to a few of them now: While the home was being modernized, this is what was happening in the parlor:

In 1870 there was 1 divorce in 32 marriages,

In 1900 there was 1 divorce in 12 marriages,

In 1928 there was 1 divorce in 6 marriages,

In 1935 there was one divorce in 5 marriages,

In 1962 there was 1 divorce in 3 marriages,

In 1966 in Hollywood, Calif., there were TWO DIVORCES TO EVERY ONE MARRIAGE. As it was in the days of Noah, so shall it be at the coming of the Son of Man, they were marrying and giving in marriage, or marrying and re-marrying.

THE KEY TO THE WHOLE SITUATION IS: WE HAVE PREPARED TO LIVE, BUT WE HAVEN'T PREPARED TO DIE. While all these wonderful changes were taken place in our beautiful country, here is what was happening to our spiritual beings:

1. Crime increased 200%—52% in the past 10 years.

2. The average age of criminals dropped from 24 to 15—18 years-olds.

3. Marijuana traffic in America has more than doubled. I mean among our young people.

4. While the big cities spend thousands of dollars to build parks for our young mothers to take their small children out in the evenings, from their hot apartment for some cool air; it is now not safe for them to enjoy those accommodations.

5. While we have gained the reputation of being the wealthiest country in the world, the most comfortable living accommodations; LSD has become the nations problem, particularly among high school and college students.

When people depart from God they enter into all kinds of sins and evils. The lust of the flesh expressed in a score of sinful ways. YOUNG PEOPLE KEEP CLOSE TO THE CHURCH.

The results of this denial of the Word of God are evident on every hand. Riots, lawlessness, immorality, violence, broken homes, delinquency and all manner of wickedness on every hand. When men NO LONGER believe that God has spoken and that He has laid down proper principals of life and conduct, what can we expect? When sinful man makes his own moral code and turns his back upon the eternal principles laid down by God's Wonderful Book, he can only expect the chaotic condition we have in the world today.

Rom. 1:30, "Backbiters, haters of God, spiteful, proud, boasters, Inventors of Evil Things, Disobedient to Parents." II Tim. 9:2, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, Disobedient to Parents, unholy, unthankful." Both scriptures tell us of what we are to expect in the last days. And don't we have exactly that?

Fifty years ago, my dear old daddy, every morning or evening, used to gather all we children around the kitchen stove or in the living room and he read a chapter from God's holy Book, then we all got down on our knees and he prayed

to Our Father who is in Heaven. Then we went to bed with a chapter of God's Word on our minds, and the echo of father's voice holding we children's life up to the throne of grace in prayer. The chapter might have been the 23rd Psalm, or St. John 14: or some other wonderful chapter. BUT TODAY, it is quite different. What do our children go to bed with on their minds?

According to a recent survey a child sees in one evening on TV, Violence and Crime, 12 murders, 16 gun fights, 21 persons shot; 37 hand-to-hand fist fights, 4 attempt suicides, (3 were successful), one stabbing, besides: sex orgies, and cigarette and beer advertisements. That's What the Youth of Today Have on Their Minds as They go to Bed. Then You Ask Me Why We Have Juvenile Delinquents. There is No Question in My Mind Why. We have prepared to live but so few have prepared to die. Knowledge has increased, and also we have INVENTED SINFUL THINGS. Haven't we? I do not think television can be controled. If it is in the home it will be used. Children have been known to use knives on their parents when they insisted on turning the TV off. Your sons and daughters will see what they want to see in spite of what you do. Rom. 1:30, "Disobedient to Parents." You haven't forgotten that scripture yet have you?

These are the last days and we

are going to the bottom. Soon we will be on the lowest level or rung of the ladder and judgment will fall. Alcoholism has almost doubled since television began to feature liquor ads. Robbery with violence is increasing by leaps and bounds. Thirty killings a day have been shown on television in one city. What kind of a harvest can we expect ? ? ? ? Yes, the knowledge of man has DOUBLED every 20 years since 1900. And they have invited evil things. While we are endeavoring to put a man on the moon, look what has or is happening to our spiritual welfare down here on earth?

Parents are crying, what can we do? I say, let Solomon settle the question. Solomon says, "Spare the rod and spoil the child." or you will have a spoiled child. Prov. 13:24. "He that spareth his rod, HATE-ETH HIS SON," You actually hate your son if you don't correct him and make him listen. I believe the 20th Century child psychologists say, Never touch you child, let him have his way, he is expressing himself, or let him express himself. I have another word for it. I Believe They Have Made A Mess Out of Things With That Theology, Don't You? Why not go back and try Solomon's advice for awhile?

The mother of John and Charles Weslsey, founders of the Methodist Denomination, said, "I have raised 17 children and I have aimed

to keep them all under my CONTROL, by prayer and examples." Notice that word, CONTROL. Parents do you have control over your children today?

LAKE GENEVA, WIS.—July 4, 1967, "Quote" (This I understand is a wonderful place to hold Bible conferences, and many are held there.) This is how Independence day was celebrated in this pleasant city. Five thousand teenagers, invaded the area, that quickly turned into trouble. Store windows were broken, police station wagon was stoned, a beer truck was turned over and relieved of its load, the U. S. Flag was torn down and burned. The article goes on to say that one fourth of these teenagers were girls. The mothers of our next generation, if we have any or the world stands. I just wondered how many of those teen-agers heard their mother or father pray for them as they went to bed the night before? In the last days, disobedient to parents. Maybe they were not disobedient to their parents, maybe their parents did not care where they were or what they did. I'm saying *maybe* in order to make one think.

I close with what General Bradley said:

We have to many men of science,
Too few men of God.
We have grasped the mystery of the
Atom,

And rejected the sermon on the Mount.

The world has achieved brilliance without wisdom,

And power with conscience.

Ours is a world of nuclear giants and ethical infants.

We know more about War than we do about Peace.

More about Killing than about Living.

We Have Learned to Live but We Haven't Learned to Prepare for Death. Amos. 4:12, "Therefore thus will I do unto thee, O Israel; and because I do this unto thee, PREPARE TO MEET THY GOD, O ISRAEL." I SAY, PREPARE TO MEET THY GOD, O AMERICA.

J. Emmert Dettra
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MARRIED TO A BUZZARD

This article is selected from a christian paper that we take, thought it was good to pass on.

Mother Dove and Father Dove were more than just proud of their little teen-age daughter. She was all they had, and their lives not only were centered around her, but all of their attention and devotion had been applied to her upbringing. They had taught her the value of a good, clean nest! They took her each Sunday morning to the bible class, run by the Hoot Owl. They

had taken great pains to see that she was exposed to the finest of culture, and the most honorable Ringneck sons of their friends.

But one day their little teen-age daughter told mother and father that she was old enough, now, to fly in the woods by herself! All of my friends are laughing at me, the way I've become a little home-body!, she complained. So she took to flying, first in the neighborhood, then farther out each day, until finally she came across the carcass of a three-day dead rabbit. Above the carcass she saw young Cock Buzzard. Why do you stoop so low at mealtime as to eat an old rabbit? she cried, filled with horror! Well, sweet thing, he replied, I have never had a chance in life like you. My daddy was an old buzzard, My mamma was an old buzzard. In my neighborhood, all I had to run with were buzzards, and I have been pushed back in the corner of culture so long that I find myself doing things like this just from force of habit, and for survival. But do you have the desire to change? she asked. With eyes of lust he peered at her and croaked, Oh, if only I had someone like you to watch over me, and teach me, and encourage me. I know I would change. And with such words the old buzzard swept little dove off her twig.

Mother and Father Dove were horrified at the news! But, daughter, cried Father Dove, you hardly

even know the young man! And besides he is a Buzzard. But, Daddy, that's just the thing; he has been treated like a buzzard all his life! He hasn't had a chance to be anything else. He has made efforts, so he told me, to fly with other birds, but they will have nothing to do with him. Whenever he tries to perch on the same limb as other birds, they all flee in horror! Don't you see, Father and Mother, he just needs love. And I love him. I am going to marry him, and take him to my little love nest, and make a new bird out of him.

The wedding day was set. Of course, Mother and Father Dove were not there. Nor were Cousin Turtledove and Uncle Ringneck Dove. Even the black sheep of the Dove family, Nephew White Wing, refrained from attending. But the wedding was supplied with many guests. All the buzzards were there! And as buzzards do, they had invited their close friends to attend. There was the Raven family, and the Blue jay clan, along with old Amos Magpie. The best man, Billie Butcherbird, adjusted the tie of young groom Buzzard, and the procession began. Two crows seated the relatives present, and two members of the branch water kin sang, "I Can't Give You Anything but Love, Baby!" as the lovely bride walked down the aisle!

They stood before Judge Bald Eagle, who turned to little Miss

Turtle Dove and said, Do you take this . . . er, ah, buzzard to be your lawful wedded husband? And the silly little thing cooed, I do! And you Buzzard; do you take this sweet little dove to be your lawful wedded wife? and with eyes filled with lust, and with a wing crawling with lice wrapped around his lovely little bride, he croaked, I do!

Rice was thrown, and as they flew off for their honeymoon, little Mrs. Buzzard was heard to whisper to her bridesmaid, I will take him to my little love nest now and you just wait and see the change in a week or two.

All went well for a few days; then, one night, Mr. Buzzard failed to come home. Little Dove waited anxiously. Hours turned into a day, and frantically she flew here and there looking for him! She went to their old dating tree, and seeing an old acquaintance she cried, Have you seen him? Have you seen him? was her cry all day long, but each cry received no answer. He was nowhere to be found.

Then in desperation, Little Dove flew out to the old haunt where she had first met Mr. Buzzard, and to her horror, there he was. He and several of his cousins were perched on the carcass of an old dead horse, pulling rotten meat from its bones with their hooked beaks! With maggots crawling on his feet, there stood her husband, fighting for his share!

Oh you promised me, darling, that you would never go back to this kind of life! You promised me! Haven't I been a good cook? Haven't I given you the love you lacked? And haven't I pulled you out of the corner and given you a chance?

But the greedy eyes of the buzzard glanced her way just long enough to say: Head for home, you silly dove, you. I got what I wanted when you married me; now I want what I had besides! Go home to your mother if you want, Go on back to your church and their silly religion. Leave me alone. I'm hungry, and am satisfying myself with the kind of food I was made to eat. And with the smell of putrefaction on him, he dug his beak into the sorry rotten flesh of the carcass and ate deeply, stopping only long enough to sigh and belch before eating again.

And with weary wing, languished heart, and broken spirit, little Turtle Dove wept her way back to mother, crying, You were right. . . you were right, he's just a sorry old buzzard. Take note, dear reader: **YOU JUST CAN'T REFORM AN OLD BUZZARD!** (But, dear Reader, Christ Can.)

Bro. George Throne
Torreon Navajo Mission,
Cuba, N. M.

—o—
A gem cannot be polished without friction, nor man perfected without the abrasive trials.

THE SO-CALLED LITTLE THINGS

But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. 9:27.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, James 2:10.

This incident was related regarding a bishop, who had lost his experience of salvation.

"Preacher," cried the heart broken bishop, "I have LOST God."

"What?" exclaimed the startled preacher, "You who have been appointed Bishop?"

"Preacher," continued the bishop, "It was the LITTLE things."

Ah, friends, you do not have to commit murder, rob a bank, get a divorce and re-marry, get drunk nor get out and live a licentious life, to lose out with God.

You can remain quite respectable and just become too involved with legitimate cares and pleasures of this world or "the deceitfulness of riches."

Yes, you can just fail to continue to walk in light or heed the checking or convicting power of the Holy Spirit.

You can just begin to cease praising God for all His "benefits," slacken up in your prayer life and the study of the Word of God, become careless as to the observance

of the Lord's day, find excuses to stay away from the house of the Lord.

Yes, you can just become calloused, sour, critical and backbiting.

No, we do not even need to go that far as to the "words" of our mouths and the "meditation" of our hearts, we can just give over to lightness, "foolish talking," entertaining, being too funny in the crowd to thus begin to lose power. See Eph. 5:4.

(May God have mercy upon us all.)

Neither does one have to go back to the worldly crowd, indulge in the sinful pleasures and habits again.

It was told relative to a woman, who once knew God and had lived a holy life that she came up to a place, where she felt it would be all right for her to bob her hair (the other women in the church were doing it and she felt she could do it also.)

But it was further related that when she came up to the solemn hour of death, that she was known to scream with intense shrieks of anguish:

"Oh, God, just let me live long enough for my hair to grow out," but she didn't.

I trust that she called upon God in the forgiveness of her soul and that the joy of her salvation was restored, but never-the-less, she was ashamed to stand in the presence of God, 1 Cor. 11:6, 14, 15.

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BIBLE MONITOR

VOL. XLVI

MARCH 15, 1968

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SUFFERING OF OUR LORD

"Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again," Matt. 20: 17-19. "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin," Heb. 4:15.

No doubt only a few of the sufferings of Christ are given in the New Testament. Without question, those listed are more than any of us have ever had to bear. Let us keep in mind throughout this meditation, that above the very cruel sufferings which we know of, He was tempted in all points like as we are. However the foremost thought and appreciation of our Lord should be "yet without sin." Whatever our sufferings might be, they are only for a short time and we need not fear what man may do unto us, for

Christ has promised an eternal home for us. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life," Rev. 2:10.

To be betrayed, especially by friends and those who you tried to benefit, is a terrible suffering. Very few of us will likely ever know the severe suffering of being condemned to death. Yes, life is so dear to each one of us that this would be a very severe suffering. Perhaps some of us have experienced being mocked and this may have seemed very humiliating. Even the laws of most of the Nations forbid so severe a suffering as scourging. According to history the scourging practiced by the Roman Government was most severe, using a "cat of nine tails" and not just once but thirty-nine times. To crucify Him was the most severe suffering that man could devise. It was constant pain, nervous strain, the severe suffering of being confined in one

estimable blessings, if we simply serve Him to the best of our ability.

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN

PART 10

Continuation of the Fifth Dispensation of the World

Having before shown the Law and the sacrifices of the Old Dispensation, and before we take up the topic of Israel becoming a world Kingdom, we want to show them, as the first of God's chosen to be His "Elect." It is our purpose, at this time to reveal by the holy Word of God, who are God's and Christ's Elect, spoken of mostly in the New Testament.

What is the meaning of the word "Elect?" First it means, generally; to pick out; to select from two or more; to determine in favor of. Second, To select or take for an office or employment from among a number; to select or show preference for. Third, In theology (which applies to the Holy Scriptures), To designate, choose, or select as an object of mercy or favor. There is no other way for you or I to determine, who are God's elect, except by a thorough research of His Holy Word. Then we can not know definitely this mystery. "For who hath known the mind of the Lord? . . . or who hath been his counsellor?" Rom. 11:34.

Nevertheless the Apostle Paul has

pointed out for us, the Church of Christ, who are His chosen. Eph. 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And the next verse says, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." We find that in God's first choice of a people to become His "Elect", the children of Israel, He promised them a "Redeemer," a Saviour, a coming "Seed," who was Jesus Christ, who chose His elect Body the Church, who were chosen in Him before the foundation of the world.

Let Us Carefully Study the Word of God, and see if we can determine, who are the "Election" of God's Grace? Rom. 11:5-7, "Even so then at this present time (Paul's day) also there is a remnant according to the election of grace. And if by grace (the New Dispensation in Christ), then it is no more of works (no more of Israel's Dispensation): otherwise grace is no more grace. But if it be of works (under the Law of Israel), then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election (the Church) hath obtained it, and the rest were blinded (according as it is written, God hath given them (that is Israel, who rejected Christ's

position and the pangs of no food or even water. This death was not sudden but in some cases lasted a week, as the body was not mortally wounded.

The suffering of Christ began when yet a babe. "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. At the very beginning of His ministry we find, "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong", Luke 4:28-29. What saved Christ from severe treatment and perhaps death? No doubt His unfearing faith in God. He did not panic nor fight back, but trusted in God and walked away through their midst undetected and escaped.

The fact that Jesus knew ahead of time, the many suffering which would befall Him, if He should remain true unto God; would be a very severe suffering. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour", John 12:27. The agony and dread of soul and mind trouble is very severe. What did Christ decide to do about this, take His own life? No, He simply trusted in God and pleaded that the Father would

save Him. Dear Reader, regardless of what befalls us, God will save us if we are true and faithful unto Him.

"Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" John 18:11. Perhaps God gives us cups of suffering, that we might witness our faith in Him? Do we thank Him and determine to bear them or do we: complain, try to avoid them and perhaps even deny our Lord? We find the apostle Paul, "Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ," Acts 17:3. Is this our witness? Whenever place and opportunity will permit it or do we hide our light.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." I Pet. 4:1-2. We have many and vast opportunities to be His faithful servants. Why not be? God is supreme, God cannot be hindered in His plans and God will recompense with blessings which we are unable to imagine. God rewarded Christ with the coveted blessings: resurrection and a seat at His right hand. God will reward us with similar un-

BIBLE MONITOR

Taneytown, Md., March 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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kingdom of Heaven) the spirit of slumber, eyes that they could not see, and ears that they should not hear;) unto this day". Verse 8. Hence we are made to believe by this Word, that although Israel were God's first chosen Elect, they lost their "election" by rejecting Christ their "Messiah" and Saviour of the world. Jno. 1:11. Please read and understand what is called the golden text of the Bible, at this point, Jno. 3:15-16.

We think it was not only God's purpose to save His people Israel, who would live under His first "IMPERFECT" LAW, but to save all in the Dispensation to come, who would accept His Salvation, through His Son Jesus Christ, this includes the faithful of the Church Dispensation.

Reader, Do You Get the Picture? Israel lost their right as the Elect of God, hence the saints in Christ, the "Bride" were adopted "Sons of God," therefore they became God's and Christ's "Elect", as we understand. Hence, it seems God had a Divine plan, for calling out a people for His Elect, and for the salvation of the world.

He First Called Abraham, A "Man" of Faith," to begin to accomplish His divine purpose. He made a covenant with him, made it an "Everlasting Covenant" and He confirmed it to his seed, which extended through David's seed, to Christ and His "Seed." God's promised Inheritance to Israel, an everlasting Inheritance. God's Promises Are Sure. Yet His promises were made to Israel, as a chosen people, a chosen "Elect" only on condition of their obedience to Him, a condition of keeping Covenant. This also is our only hope in the Dispensation of Grace. Carefully read, Heb. 5:8-9, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey Him."

It seems that God may have intended that salvation to the whole world would come through His people Israel or Judah. and we remember "All People had Sinned and Come Short of the Glory of God." The promised "SHILOH"

or "Messiah" was promised to come through Israel and Judah. Gen. 49: 10, "The sceptre shall not depart from Judah nor a law giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Christ was the Shiloh to come. But alas! alas! "He came to his own (Israel) and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born:" Jno. 1: 11-12. Hence, Only Those Who Believe On (or in Christ) Both Jews and Gentiles are Christ's Elect, and become the sons (Elect) of God and born into His Kingdom, "THE CHURCH OF JESUS CHRIST." Hence, the Church is Christ's "Elect."

We find, that Israel brake God's "Everlasting Covenant, and we understand their "Election" did not stand for a time. Isa. 24:5-6, "The earth also is defiled under the inhabitation thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

We Believe This is Future Prophecy, Concerning Israel's Earthly Heritage at the End of this World. Our future argument, will show how God will keep His pro-

mise to the "seed" of Abraham and of Israel, including the Church, and a remnant of "blinded Israel" as well. It will be through Jesus the Messiah, the Christ, who is called the "Word." The word "Messiah" means:: LITERALLY, "The anointed One," the expected 'Deliverer,' who would make reconciliation for iniquity.

The Fifth Dispensation, the dispensation of Israel, should have been, in their time the heir of salvation, for all men, but were they? Let us read Gal. 4:1-5, "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governors until the time appointed of the Father." We see here that the Old Dispensation was under a "TUTELAGE" of the Law of God. Paul says, in Rom. 8:3-4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"Even so we, (the Church), when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law to redeem them that were under the law that we might receive the adoption of sons."

Do we not see, in this God's fore-ordained plan for His "Elect" chil-

dren, His Church? Hence his Son, when He came was rejected by His own nationality, who would not receive Him, so Gentiles as well as Jews, were through the "New Birth" made sons of God, Jno. 1:11-13; Jno. 3:3-5.

Therefore, Jesus When He Came, Reconfirmed God's Promise to the Fathers. This came about when Gentiles were adopted into the family of God, into God's Elect, as adopted children. Although God's Elect, Israel's eyes have been blinded for a time, by rejecting Christ their "Messiah," yet we understand that God will graft them back into His "Election," at the close of this Dispensation, after Christ comes to earth. See Rom. 11:8-28.

John 3:14-17, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Though the "Election" of Israel was postponed or changed, for a time, we think, God will still give Israel, whose eyes shall be opened to their "Messiah" a chance. A remnant of them, to receive their promised "eternal inheritance," and also an inheritance of their promised land, in the seventh Dispensation of man on the earth, after that

they have been grafted back into God's "Elect." Hence: This will Make Both Jew and Gentiles Adopted Children Back into the Family of God, and subjects of Christ in His "Millennium." Paul says, Rom. 9:3-4, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Therefore we take the affirmative, that the saints in Christ, His Church, His "Bride" are His "Elect," in the sixth Dispensation of the world, in the Church Dispensation. NOTE:- The Promise to Israel, of Being God's Elect, was Only Given to Them on Condition of Their Obedience to Him, the same is true of the Church, as being Christ's Elect.

As proof of this statement, we present our basic Scripture, recorded in Deut. 4:25-31, "When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord thy God, to provoke him to anger; I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong

your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, (NOTE THIS.) even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

This Shows That God Will Remember Israel in the Last Days: Latter Times, When They Shall be Grafted in Again into Their Own "Olive Tree." These promises were given to them under the Law, and the Law was only "our schoolmaster to bring us unto Christ." Gal. 3:16-29, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ. This I say that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul,

that it should make the promise of none effect."

"What Promise?" That the eternal "Inheritance," should come through Christ Abraham's "Seed." Going on with the reading of our context. . . "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

Wherefore then serveth the law? It was added because of transgressions, 'till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is nei-

ther male nor female: for ye are all one in Christ Jesus. NOW OBSERVE THIS. . . "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

WHAT PROMISE?. . . The promise made to Abraham, The inheritance of the "Elect," through Christ the seed of Abraham. Hence, We of the Church Are Christ's Elect. In part eleven, we want to show that Christ Himself is God's Elect. —To be continued.

Bro. Wm. Root
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SOUTH FULTON, ILL.

In March, Bro. Paul Blocher brought this message on the subject of "Life." Quote: Jesus was willing to die because He loved us, what an inspiring thought. As we think of His love for us, He becomes the perfect example for our lives; the way, the truth and the life. In His triumphal entry into Jerusalem, multitudes rejoiced and praised Him. A week later the same number of people, but with a different attitude, cried "crucify Him, crucify Him." We are reminded to be careful lest we crucify Him again. This we do if we begin a christian life and then turn against Him. Luke tells us that any man who puts his hand to the plow and then looks

back, is not fit for the kingdom of God.

"Life" is a subject that has enough in it for many sermons. Being limited for time I will endeavor to speak on three divisions of life. First, an empty life. Hosea 10:1, the prophet believed Israel to be an empty vine, because they did not produce the fruit they were intended to. God created man to honor and worship Him, filled with good works. Israel did not produce such things. Joseph was cast into a pit that was said to be empty. No doubt this pit was intended to catch water to water flocks with. Perhaps now dirt and weeds were in it. Certainly something was in it, but since it did not contain what it was intended for, it was declared empty.

Just so Israel was filled with sin and unrighteousness. They worshiped works of their own hands, which rendered them empty. As they prospered at their own hands they went deeper into sin, forgetting how God drove out their enemies and gave them the land of plenty. They were selfish, they rose up to play, filled with sin and empty in the sight of God. How empty the world is compared to how it should be filled. Instead of being filled with thanks for the plan of salvation, it is filled with self. It thinks of time but not of eternity. We do not need to make a graven image to be an idolater. Whatever comes between us and God, to steal the love

that belongs unto Him, becomes an idol. We are taught to love our families but first we must love God. Is our life empty? Are we filled as we ought to be with goodness? Are we bringing forth fruit to ourself or to the honor of God?

Second, a life emptied. The Israelites brought forth fruit to themselves. They needed to empty their lives of all their sins. Sin will cause men and women to fall very low, where there is no hope, unless we return unto God. Israel was so instructed, Hosea 14:1-2, "Return unto the Lord thy God, and say unto Him, Take away all iniquity." If our life has been filled with evil, we must empty our hearts and minds and desires. The only way man can empty his life is. by repentance. John the Baptist says, "Repent ye, for the Kingdom of God is at hand." Jesus commanded us to "Repent" and be a clean and new man.

This may seem a strange message to believers but we are reminded that we are a people who forget. We need to recall, to be admonished. When we repent and return, God will receive us graciously. It is impossible to be filled with the Holy Ghost as long as hindering things are within us. Joshua said, Put away the strange God's which your fathers served. Noah contended with an idolatrous people. Some of our nations worship strange Gods. Some even worship live animals. Animals were created under the subject-

tion of man. How awful that man has sunk so low in his thinking, that he should worship such weak and lowly things.

If we would have a life emptied, we must put off the old man of carnality and be renewed in the Spirit. Let all bitterness, wrath, anger, clamor and evil speaking be put away from you, Eph. 4:22-23,31. I do not mean to condemn us, but to remind us that if any of these things are in our life, God will not abide with us. If we empty our life, we can ask the Holy Spirit to enter and bring forth the proper fruit.

Third, a life filled. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth," Acts 1:8. Empty of uncleanness, then the Holy Spirit can come in. We should be willing that "His will may be done." Surely this is what we must strive for, if we would gain a life filled with the Holy Ghost.

"Ye shall receive power," this is a positive statement. Filled as the apostles were, when the Holy Ghost came upon them as tongues of fire. After this wonderful power of the Spirit comes unto us, we will be able to do many wonderful works. What is the duty of a witness? You saw something happen, your neighbor knows you saw it. You are called to court to tell what you saw.

You are to relate the truth. As God calls us out of dark hopelessness, we are to witness with hope and light.

What manner of a witness are we? Does our life ring clear and true? Does our life testify that we know and walk with Jesus as His ambassadors. Our Nation sends ambassadors to foreign countries to represent it's interests. If we are Christ's ambassadors we will show characteristics of His life: humbleness, truth, not guile but responsibility. Eph. 4:23, and be renewed in the spirit of your mind. What we once hated we now love, what we once loved we now hate. We are a new creature, with Christ as our Leader. The Holy Spirit will help us to say, Forgive them for they know not what they do. We will even love our enemies and pray for those who spitefully use us. "I will repay, vengeance is mine," says God. Our duty is to witness to the truth and not to judge and punish. Whatsoever things are true, honest, pure, lovely, of a good report, of virtue and praise, we are to speak on these things. Such things we must do if we are to bear good fruit for our Lord. Empty of sin and filled with His goodness.

When upon the earth, Jesus said, "I am the light." When He departed He said, "Ye are the light." Any evil thing in our life, our neighbor will see clearly and quickly. A seemingly small thing to us is magnified as others see it, for we are sup-

posed to be filled with Holy things. The world stands because of the few righteous people left on it. Such a life is filled with thanks and praise. Dorcas, because of her good works, was greatly missed when she died. Are we filled with faith? Perhaps we still need to pray, "Lord increase our faith."

The Holy Spirit is to be the abiding guest. Constantly with us in all our undertakings. The Spirit will teach you, reminding you of former understanding and help you to avoid the temptations of Satan. The Holy Spirit is a testifier. He came to fulfill the Father's Word. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," John 14:26. He will guide us in all the ways of truth, if we have a holy filled life. The Holy Spirit knows the deepest depths of what we may try to hide. The Holy Spirit is our helper. He makes intercession for us in prayer, with groanings that cannot be uttered. Rom. 8:26, We do not even know what we should pray for as we **ought.**

Let us remember these words as an exhortation and not as a condemnation. We do not know your faults. I suppose we all have a besetting sin. But we all have a Father to go to for repentance. and forgiveness, thus we can be filled with

good and holy things. I can do all things through Christ which strengtheneth me, Phil. 4:13. Only by a life filled with the Holy Ghost are we going to be able to be victors in this world of sin.

Sister Elta K. Blythe
822 W. Calhoun, Macomb, Ill.

NEWS ITEMS

GENERAL CONFERENCE

April 25th is the final date for the secretaries of the Districts and various Boards to have their reports and business for Conference in my hands, to assure being printed on the Conference program.

Paul R. Myers, Conference sec.

DISTRICT MEETING

District Meeting of the First District will convene Saturday, April 13, in the Frystown house, Bethel congregation, at 10 A.M. Friday, April 12, the Elders will meet at 10 A.M., while ministers of the District will conduct the services in the afternoon. Presiding Elders will see that their delegates have Credentials properly signed.

Ray S. Shank, District Clerk.

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, for their Communion services April 20 and 21. Services beginning at 10:30 Saturday morning, services Saturday afternoon and Communion Sat-

urday evening, services Sunday. All who can, come and enjoy these services with us.

Ruth Kleinhenn, Cor.

LITTLESTOWN, PENNA.

The Lord willing, the Walnut Grove congregation plans on having a Revival from August 26 through September 8. We are glad to learn that Bro. Melvin Roesch of Antioch, W. Va., plans on being with us at this time. Keep these dates in mind and remember these meetings at the throne of Grace.

We met in regular Council, December 30, 1967, with hymn No. 404 in the opening, Bro. Joshua Rice read Rom. 12 and led in prayer. After singing "Nearer My God to Thee," Bro. Kegerreis took charge of the meeting. As our elder's time expired, Bro. Joshua Rice and Bro. Frank Shaffer were with us to take the voice of the church for presiding Elder, Bro. James Kegerreis was re-elected. Sunday-school officers were elected and other business was taken care of in a christian manner. Bro. Edgar Schildt led in closing prayer, after which we sang Hymn 336 before dismissal.

We were glad Bro. Kegerreis could remain and be with us in the morning worship services. He had a very appropriate subject for the closing of the old year and the beginning of the New. His text from Phil. 3:14, "I press toward the

mark for the prize, of the high calling of God in Christ Jesus." As he brought us the Word, using the life of the apostle Paul as an example he had a very vital message for every believer, that we might press onward.

In these last days, when so many are departing from the faith, it seems man tries to substitute his own way. Jesus says in Matt. 7:13-14, "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It certainly behooves each of us to press onward and upward in our christian walk of life, that we might be found in that strait and narrow way, which leads from earth to Glory. May God help us to attain to reach that blessed shore.

Sister Ruthanna Sauerwein, Cor.

NOTICE

The Bethel congregation will hold their Lovefeast on Saturday, April 27. Services will start Saturday morning at 10 A.M., dinner will be served at the church and services again in the afternoon at 2:00 P.M. Communion service on Saturday evening. Services on Sunday, April 28, will be conducted the same as our regular Sunday services. All are invited to these meetings.

Sister Darlene Longenecker, Cor.

CORRECTION

There is an error in the Communion Dates, February 1st issue, the dates for the Waynesboro, Pa. congregation are: First Saturday, May and 2nd Saturday in October.

IN APPRECIATION

Through the death of my wife and our mother, we want to thank you for the many cards and expressions of sympathy and kindness. Also for reminding us of the love, care and promises of God. May the Lord reward you.

Most sincerely,

A. G. Fahnestock, and family.

MARRIAGE

Sister Lorraine H. Zuck, daughter of Bro. and Sister Galen W. Zuck of Rt. 3, Myerstown, Penna., and Bro. Fred E. Keller, son of Sister Mary F. and the late Eld. Ammon B. Keller of Rt. 2, Myerstown, Penna., were united in holy matrimony on Feb. 24, 1968 in the Frystown Dunkard Brethren church, with Bro. Allen Eberly officiating. The couple will make their home at Rt. 2, Myerstown, Penna. 17067.

OBITUARIES

SISTER ELLA B. ZUG

Passed away at the Polyclinic Hospital in Harrisburg, Pa., at the age of ninety. She was the widow of Benjamin Zug. She was a member of the Dunkard Brethren church at Mechanicsburg, Pa.

She is survived by two sons, Abram and Sanford, both of Progress, Pa.; three daughters, Mrs. Mabel Z. Engle of Norristown, Miss Anna L. Zug of Progress and Mrs. Amanda Henderson of New Cumberland; and four grand-children.

Private services were held at the Funeral Home at 3501 Deuy St., with Eld. David F. Ebling of Bethel officiating. Burial in the Hummelstown Cemetery.

She was dearly loved by all who knew her. She spread much sunshine with her cheery letters and poems. She is sadly missed by her family and by those who kept in touch with her by letters and visits.

JUNIAS SPURGEON

Son of Daniel and Margaret (Coffman) Spurgeon, was born in Clinton County, Indiana, May 19, 1885 and passed away in the Hilond Convalescent Home of Beaumont, California, September 23, 1967. He was married to Effie Wiggs in February 1907. To this union was born one son, Doyle Wiggs Spurgeon. His first wife passed away in November 1910, and his son in December 1910.

He moved to Wenatchee, Washington in 1931, where he met Dora Baughman, and in the same year they were married. Later they moved to Oregon, and to Ceres California. Finally settling at Beaumont, California. At the age of 17, he was baptized into the Church

of the Brethren, later transferring his membership into the Dunkard Brethren Church.

He was a faithful husband and member of the church. He leaves to mourn their loss: his loving wife, Dora, and his sister, Elizabeth, of Frankfort, Indiana.

He bore his affliction with patience to the end with the blessed hope of the resurrection to meet his Lord and Saviour. Funeral services were conducted at the Wiefels and Son Funeral Home, Banning, California, by Elders Hayes Reed and Ora Skiles.

I wish to thank friends and relatives for their many kindnesses during the last illness and death of my husband.

Sister Dora Spurgeon
Beaumont, California

BLESSED HERITAGE OF GOD

Under the blessings of our loving and kind heavenly Father, my wife and I were permitted to travel to the southern part of our country, where the soil never freezes and snow never falls and where fresh fruits and vegetables are growing and enjoyed the year around. We are living in a country that is abundantly blessed with food for our natural bodies. In the southern part of our country there are many trees and plants that will not grow where cold weather invades. The earth is

the Lord's and the fullness thereof. Are we laboring to make it a better place to live?

Our first attraction was in what is claimed to be the oldest city of our country. Here we could see how our fore-parents lived hundreds of years ago. Our second attraction was at Silver Springs where they claim to have the strongest flow of clear water in the world. Here we could see life 70 feet beneath the surface of the lake, almost as clear as things look on the earth's surface. We saw thousands of acres of fruit trees and green vegetables, also thousands of cattle grazing in fields. Among the many blessings we enjoyed was good gospel sermons from men who appeared to be living righteous lives. We visited many friends in their homes, where we spent most of our time. We enjoyed daily Bible reading and prayer. The most important thing in life is to receive the spiritual blessings of God, which will benefit us when these earthly tabernacles are dissolved. Seek for and follow the Christ who has gone to make preparation for eternity.

If many would have prized their blessed christian heritage more, many more professing christians would be keeping the commandments of God through Christ. Noah obeyed God and it was accounted unto him for righteousness. His obedience kept earthly and spiritual life upon earth. Abraham, a

great man of faith in God, was abundantly blessed and became the father of a great Nation. Christ was called the son of David, a man of praise and thanksgiving unto God. David was called a man after God's own heart. "For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name," Psalms 61:5. Christ was born in the city of David. In the beginning of this year my mind was impressed with the many times that blessings and the heritage of God are not appreciated. "For with thee is the fountain of life: in thy light shall we see light," Psalms 36:9.

The prophet Isaiah says the wise shall inherit glory, but shame shall be the promotion of fools. Of all the foolish ideas of mankind the most foolish is, that of trying to get through this life without taking God at His Word. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord," Psalms 54:17. Among the great blessings of God in this life is that of being raised in a christian home, where the saving Gospel and prayer is taught. Is it appreciated as it should be? Referring to the righteous the Psalmist David said, "His soul shall dwell at ease; and his seed shall inherit the earth," Psalms 25:13. Are we mindful as we should

be of what we owe to our Lord? Do we do His commandments and be among the spiritually blessed? We could refer to many in the old dispensation of God's Word, who were a spiritual blessing upon the earth.

What manner of love God has bestowed upon us, as He gave His only begotten Son for our redemption. Great sacrifices by Father and Son for our redemption from sin, oh, what a blessing today for all who are born into the kingdom of God. When we are born into this world we are heirs of earthly things. Christ commanded us what to do to become heirs of the kingdom of God. Blessed are the meek for they shall inherit the earth. Blessed are they that mourn for they shall be comforted. Blessed are they that are persecuted for righteousness sake, for great is their reward in heaven.

While traveling I was much impressed with the thought about the birds which go south for the winter months. Their intelligence is a comfort to them and their perservation. The things that are taught to birds and animals in the south is remarkable. They claim preparation to build a space ship to land man on the moon and bring him back safe to earth. The Lord only knows, our future plans are unknown to us. The Lord's power is above all earthly things and His knowledge is greater. The greatest blessing will come to those who seek the knowledge God has intended for them. This

comes through faith and obedience unto His Word. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage," Psalms 16:6. Through toil and sacrifice christianity was established upon this Continent, yet we need the blessings that go on to eternity. Those who endure temptations and continue in the perfect law of liberty shall be blessed.

We should prove to others we appreciate the blessed heritage of our christian fore-fathers. Yes, prove by words and deeds that we are the servants of God. We are abundantly blessed through the great sacrifices of our faithful fore-fathers. We see many times the greatest blessing on earth is not appreciated. It was said to Jesus, What must I do to inherit eternal life. He answered, Ye must be born again, born of water and of the Spirit. I believe that most children do not appreciate the blessings of God at the family table as they should. It is a great blessing to be raised in a christian home, where father and mother are always ready to do their best for the good of the children. Are we thankful for all the blessed heritage of God?

David said the Lord was a portion of his inheritance and manifests his lot and has given him the heritage of those who fear His name. Unrighteous judgment will never hinder the blessed heritage of the righteous. Of all the blessings in the world christianity is the greatest. If

professing christians would have prized their blessed heritage more, what is called christianity today would come much closer to meeting the requirements of the New Testament. Where are the commandments of the chief cornerstone of the church? We are either for Christ or we are against Him.

Today the only way to receive the blessed heritage of God is to accept the saving Gospel of Christ. Where is the kind loving spirit exemplified by our faithful fore-father? In this life we can see life beneath the surface of the water, on land and in the air. We will have permission to receive blessings that cannot be reached by these earthly bodies. Our blessed fore-fathers established christian life upon this American continent about four centuries ago. They went through hardships and struggles for the blessing of religious freedom. We now have blessed freedom to receive and be obedient to His holy Word. When we are born of the flesh we become heirs of the flesh and when we are born of the Spirit we become heirs of the Spirit. Man does not live by bread alone but every Word that proceedeth out of the mouth of God.

Our decisions of today may become the reward of tomorrow. There are many blessings in the world but christianity is the greatest in value. "Neither as being lords over God's heritage, but being ensamples to the flock," I Peter 5:3. Adam and Eve

were not satisfied with the blessings of God, intended for them in the Garden of Eden. Their choice brought to them their future reward. There are many individuals today who do not appreciate the blessing of God's Word. We must receive the blessed heritage of God in this life to become heirs of the blessings of eternity. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," Rev. 21:7. Does our life prove in reality that the greatest blessings are beyond the grave? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14.

When the blessed Saviour was here upon earth He told those of His own, Ye believe in God believe also in me, for I am going to prepare a place for you. We know our time in this world is short and we are only stewards here. Let us not miss the blessings of eternity. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," Eph. 1:11. A sad day is coming for those who seek and receive not the spiritual blessings of God in this life. Today many sad conditions exist, some that seemed to be enlightened to the truth of the Gospel will turn and oppose the way of truth and righteousness and use their influence to try to make

people believe salvation can be received outside of the church of Christ, which is the fold of God.

The true church of Christ is made up by the true christians. God will not instruct anyone to disobey His Word. Let us take heed to the voice of God, believe not every spirit but try the spirits and see whether they are of God. His heritage is available for all who have received Him. Men and women are known by their fruits. We need the blessed saving Gospel of Christ. It will lead us into all truth. Let us receive and hold fast to the spiritual blessings of God here, to reap eternal reward in the life to come. May we labor for those that are living in darkness that they come to the light and life of our Saviour. There is life beyond the grave, so glorious that we cannot realize it's fulness in these robes of flesh.

Are we heirs of God's earthly kingdom? Are we earnestly seeking and striving for the blessings God intended us to have? A great day of reunion is coming for those who accept the spiritual blessings of God in this life. God's blessed promise is to open our eyes and to turn us from darkness to light and from the power of Satan unto God. Oh that each one may receive forgiveness of sins and an inheritance among those who are sanctified.

When Christ was here upon the earth He looked forward to the great reward in heaven. "And now,

brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts 20:32. The apostle Paul looked forward to the great crown of life. John the revelator looked into the great City of God. We receive the spiritual blessings of God by obedience unto Him. As we are looking forward for warm sunshine and showers of blessings that will bring new life, to supply our human desires and enjoyment of earthly needs. May we put forth valuable effort for a more spiritual life in Christ Jesus, in this dark sinful world. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34. Let us become heirs of God's kingdom here and be joint-heirs with Him in a place where the walls are of jasper and the streets paved with pure gold. Alas no sorrows and troubles but eternal peace, joy and happiness.

Bro. J. F. Marks

R. 3, York, Pa. 17402

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HOME RELIGION

Home when it is what it ought to be is the most competent picture of heaven on earth to be found. But it takes more than brick and mortar, nails and lumber to make a home. Lumber and nails might make a

house but a house is not a home no more than a hut is a hell.

It takes a number of things to make a home and one of those things is religion. Religion in the home is vital. It is vital to our social progress. For if the home goes to pieces then there is nothing to take its place in the preservation of our social gains; no one to teach our boys and girls principles of right living.

Religion in the home is vital to the progress of Christianity, for as the home goes so goes the Church, and as the church goes so goes the nation, and as the nation goes so goes civilization.

There is much talk about whether civilization is going up or down but whether it does is not in the hands of educators, legislators, nor politicians. It is in the hands of the fathers and mothers that stand at the head of our homes. We can no more build a great civilization without the right kind of fathers and mothers than we can build skyscrapers on shifting sand.

The home is where the alphabet of the gospel is first learned. There are evidence that the influence of the home is less strong on the constructive side than in earlier days. There is a damaging, if not a damning decline in home piety. There is a decline in family religion that predicts disaster among us.

The defective home is the primary cause of prostitutes, criminals, drunkards, and idleness. Sev-

enty per-cent of the crimes are committed by those who come from non-Christian homes.

Great homes are necessary to produce great men; whether that home is a cabin on the hill or a cottage by the roadside, or a mansion on a boulevard.

The influence of the home is foundational, it is primary. If things go right in the home, they go right everywhere. The door sill of the dwelling house is the foundation of Church and State. A man never rises higher than his garret. Nor lower than his own cellar.

Lawlessness in the nation gets its start by the fireside. The child that does not respect the authority of the parents will not respect authority of the state, much less the law of God. I am convinced of one thing—that neither the law nor the gospel can make a nation great, apart from religion and authority in the home. No nation is stronger nor weaker than it's family life.

If this moral decay is to be arrested there will have to be a revival of a number of things, but farmost among these things is home religion.

By home religion we do not mean just Sunday religion, nor just company religion, not just pleasant-day religion; but religion for old black Friday, and blue Monday and worrisome Tuesday and trying Wednesday and tribulation Thursday and

satanic Saturday. A religion for every day!

Sel. by Sister Jeanette Poorman.

AND PETER

It was morning of the resurrection of our Lord. The fact of the resurrection had been declared by the angel at the tomb, to the little band of faithful devoted women, who had gone very early to embalm the body of Jesus. The angel not only declared that Jesus had risen from the dead, but sent a message by the women to His disciples. He said, "But go your way, tell His disciples and Peter that He goeth before you to Galilee: there shall ye see Him as He said unto you." Mark 16:7.

But why did He name Peter only of the eleven disciples? There is something touching in it's tenderness in the words "and Peter." Was Peter the only one worth mentioning? Was he the chief disciple? Or was he the most unpromising? The answer is found in Peter's conduct. It was he who was strong in his pledge of loyalty to Jesus. It was he who declared that His master was the Christ, the Son of the living God. It was he who walked on the sea to meet Jesus. It was he who used his sword in defending Jesus from the mob, that came out to arrest Him in the garden. It was he also that three times

denied Jesus, in His hour of trial and false accusation.

Jesus had looked upon Peter in his failure and Peter was melted to tears. Peter the bold, had become Peter the coward and later became Peter the contrite. Peter with his devotion to Jesus could not fail to feel bad over his failure in devotion to Jesus. His repentance was genuine, but could he ever have the confidence in his own fidelity to Jesus that he had before? Would he dare to face his Lord, should He come to life? Jesus knew Peter better than Peter knew himself. He knew the struggle that His impulsive, but devoted, disciple was having. He knew that a word of encouragement would help Peter on his way to become the Pentecost preacher. Therefore the messenger of Jesus used the words "and Peter" in making the appointment for the disciples to meet Him in Galilee.

We cannot fathom the tenderness of our Lord, nor can we comprehend His perfect insight into character. While we look upon the exterior, Jesus looks through all that is on the outside, whether it is rough or refined, and sees what the motives and desires are. He deals not with us according to what people take us to be. A man has sinned grievously. Yes, it is all true and painfully true, but there are tears of true contrition. "And Peter" came the words to the penitent soul. That young christian made a

mistake through ignorance or a lack of watchfulness and it was only a mistake, but Satan magnified it into a sin before him and he cast away his confidence. The words "and Peter" come to him in sweetness and encouragement. His heart is broken and in penitence, he acknowledges his mistake and his sin, and finds forgiveness.

The risen Christ has the same feeling for every burdened soul that He had for Peter. Let no one who desires His divine favor despair. Jesus is the friend of all who are bent on following Him. When Satan laughs at the weakness of human effort and would mock him, who has failed to do what he undertook, be it remembered that the words "and Peter" were spoken under similar conditions, and Peter was restored and became one of the most useful of the apostles.

Sel. by Sister Ada Whitman.

SOUTH FULTON, ILLINOIS

The sermon of Bro. Paul R. Myers in May. The apostle Paul gives us a wonderful thought on how to deal with one another. He teaches us to help one another in many ways. Gal. 6:1-14 tells us of the way of the Cross. Modern religion is omitting the Cross and the Blood of Christ.

Jesus gave His blood. He had a very distinct mission. When it was completed He went to His Father

by the way of the Cross. We must also go by the way of the Cross. The Gospels are devoted to the Life of Christ: His death, His resurrection and His ascension.

A religious article states: Twenty percent of professing christians never pray. Thirty percent of professing christians do not attend church. Sixty percent do not attend Sunday evening services. Eighty percent do not attend Wednesday night prayer meeting. Ninety percent have no family worship.

This neglect by professing christians is reflected in our churches, our schools, our Nation and all over the world. If professing christians traveled by the way of the Cross, there would be no neglect of prayer. No one ever came to the foot of the Cross and left, as the same kind of a person. Many a man, even though a vile sinner, gambler, drunkard or immoral, has been changed to a new being after coming to the Cross. That is why we have churches, that we might be separated from the world.

We cannot see the Cross with the material eye, but we can with the spiritual eye. Jesus bore your sins and mine on that Cross. There is a world of difference in being dead in sins or dead to sins. The way of the Cross is a way of sacrifice. God sacrificed His only Son on that Cross.

It was not easy, but He so loved the world that He gave His only Son, John 3:16. Evidence that it was hard

for God to look upon His Son, dying on the Cross, is found in Luke 23: 45, the sun was darkened and the veil of the temple was rent in the midst. He felt the shining courts of Heaven to come to earth for us.

What is our sacrifice? Are we willing to give up the earth, lust of the eye, pride of life and our own way of thinking? The way of the Cross is a forgiving way. There is much hatred, malice and jealousy. The only way to get rid of it is to go to the Cross. I believe with all my heart, if we ponder all the times which God has forgiven us, we can forgive our neighbor at all times.

They spit upon Christ and cut His side with a spear. No one ever did that to us. Yet Christ said, "Father forgive them, for they know not what they do." We must forgive if we want God to forgive us.

I am not speaking of a cross you can see or carry, but one of spiritual meaning, a way to change time for eternity. When we are traveling alone and weary and lay our burden at the foot of the Cross, we switch from the broad way to the narrow way.

The Devil had charge of our life until Christ took over at the Cross. Wretched, naked and undone but we find riches untold. We have Christ making intercession for us. Many, many times a sinner on this side of the Cross cannot sleep because of his problems, but thanks to God the christian can have peace that passeth

understanding. Peace that the world cannot take away.

The way of the Cross is our passport from earth to Heaven. At the Cross Jesus atoned for our sins. A modern theory teaches there are several roads to Heaven. I do not read it that way. I think there is only one road, the Jesus road.

In response to missionary's efforts to convert an Indian, the native said, "The Jesus way is good, but I want to follow the Indian road. When he became ill, the Indian sent for the missionary. Asked what was wrong he said, Indian road has come to end. Now I want to go on Jesus road.

The Bible tells us that death is swallowed up in victory. If we have never been to Jesus' Cross, we will not have part in that first resurrection. May God bless each one.

Sister Elta K. Blythe
822 W. Calhoun,
Macon, Ill.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren," Rom. 8:28-29. There are so many incidents of life that we cannot understand. Why do sorrow and pain and loss and disappointment come to us? We do not know. They

are among the things about which Jesus spoke when He said, "What I do thou knowest not now; but thou shalt know hereafter." But we do have this certainty, if we will only open our eyes and read the meaning of life for us, "All things work together for good to them that love God."

Sel. by Jeanette Poorman.

THE CHRISTIAN HOME

Here is what a newspaper, The Baltimore Sun, says about Christian home:

Why is the Christian home such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them. The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We still hear a good deal about the higher education, the highest that can be had. It is found in the lofty lessons of self-control, self-sacrifice, sublime faith, and the splendid trust which home life has such a marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of discipline of the

home. Every true Christian home is a university, fully equiped, amply endowed and able to give the highest education which can be gotten in this world.

—Sel. By:

Sister Jeanette Poorman

WHY I HATE PARENTS

Said a judge of juvenile court in N. Y., "When I retire, I am going to write a book and call it 'Why I Hate Parents.'"

Asked why he hated parents, he replied, "Because of my disgust with their failure to assume their primary job—the care of their children."

Said a youth who lives on Chicago's South Side, and who has already been in trouble with the law. "The only reason I know what my parents' faces look like is that my family gets together on Thursday evenings for one hour—from 7 to 8 P. M. The rest of the week, my dad and mom are running in a thousand directions."

The sad fact about this boy's situation is this: both of his parents are officers in a church! No activity, however worthy it seems, which robs children of parental care and companionship, can atone for neglecting the boys and girls.

—Sel. By:

Sister Jeanette Poorman

WHY NOT SUNDAY SCHOOL?

Mary had a little boy,
His soul was white as snow;
He never went to Sunday School,
Cause Mary didn't go!

He never heard the tales of Christ
That thrill the childish mind—
While other children went to class,
This child was left behind.

And as he grew from babe to youth,
She saw to her dismay,
A soul that once was snowy white
Became a dingy gray.

Realizing he was lost—
She tried to win him back.
But now the soul that once was
white,
Had turned to ugly black.

She even then went back to church
and Bible study too
She begged the preacher, isn't there
A thing that you can do?"

The preacher tried—failed and said
We're just too far behind,
I tried to tell you years ago,—
But you would pay no mind.

And so another soul is lost,
That once was white as snow."
Sunday School could of helped,
But Mary wouldn't go!
Sel. by Sister Treva Brumbaugh

If you cannot come to Christ with
faith and repentance, come to Christ
for faith and repentance for He can
give them to you.

Some people pray to be delivered
from temptation and then deliber-
ately run into it.

When Christ gives us a cross to
bear, He also gives us strength to
bear it.

The measure of your usefulness
is determined by the measure of your
consecration.

Make His service your delight,
and He will make your wants His
care.

SUNDAY SCHOOL LESSONS FOR APRIL 1968

PRIMARY LESSONS

April 7—What Peter Saw. Acts 9:
43 — 10:48.

April 14—Barnabas and Saul. Acts
4:33-37, 11:22-30;13:1-3.

April 21—A Trip For Jesus. Acts
13:4-14. 28.

April 28—The Preacher's Meeting.
Acts 15:1-32.

ADULT LESSONS

April 7—God Demands Repentance
From All Men. Acts 17:22-34.

1—Is there any danger that we
might have unknown Gods in
our homes today?

April 14—Easter. Luke 24:1-32.

1—Did Christ expect His disciples to understand the meaning of His death and resurrection?

April 21—No Place of Repentance Found. Heb. 12:14-29.

1—What does true Godly fear consist of?

April 28—God Hears the Prayers of Those Who Repent. II Cor. 7:1-22.

1—Must we have Godly fear before we can manifest Godly sorrow?

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1968

THE GOSPEL TO BE
PREACHED ACCORDING TO
THE WILL OF GOD

Memory verse, Mark 13:10, "And the gospel must first be published among all nations."

Mon. —Mark 1:1-11.

Tues. 2—Mark 1:12-20.

Wed. 3—Acts 15:7-18.

Thurs. 4—Acts 20:24-38.

Fri. 5—Mark 8:27-38.

Sat. 6—Rom. 1:1-17.

Memory verse, I Cor. 9:23, "And this I do for the gospel's sake, that I might be partaker thereof with you."

Sun. 7—Rom. 2:1-16

Mon. 8—Rom. 10:8-21.

Tues 9—Rom. 11:26-36.

Wed. 10—Rom. 15:20-33.

Thurs. 11—Rom. 16:1-27.

Fri. 12—I Cor. 4:9-21.

Sat. 13—I Cor. 9:7-18.

Memory verse, Rom. 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Sun. 14—II Cor. 4:1-7.

Mon. 15—II Cor. 8:16-24.

Tues. 16—II Cor. 9:6-15.

Wed. 17—Matt. 4:18-25.

Thurs. 18—Matt. 11:1-19.

Fri. 19—Matt 24:14-26.

Sat. 20—Mark 14:1-9

Memory verse, II Cor. 11:4, "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him."

Sun. 21—Mark 16:1-20.

Mon. 22—Luke 4:16-30.

Tues. 23—Luke 9:1-9.

Wed. 24—Luke 20:1-8.

Thurs. 25—Acts 8:9-25.

Fri. 26—Acts 14:6-19.

Sat. 27—Acts 16:6-15.

Memory verse, Acts 14:21 "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch."

Sun. 28—Rom. 1:1-17.

Mon. 29—Rom. 10:15-21.

Tues. 30—Rom. 15:14-24.

BIBLE MONITOR

VOL. XLVI

APRIL 1, 1968

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE DAY OF GLORY

*When the day of glory came
On that far Judean hill,
It was early in the morning
When all was calm and still.*

*The stone that sealed the borrowed tomb
Was quickly thrust aside;
Our risen Lord in majesty
Stepped forth that Eastertide.*

*No earthly grave could hold Him
For He was Heaven's Son,
True passport to eternal life
For believers, every one.*

*Rejoice then, all ye people,
And all the earth rejoice!
Lift up your hearts in gladness
As again we hear His voice . . .*

*"As I live, ye too shall live".
What joy His words convey!
Lift up your hearts in gratitude
This glorious Easter Day.*

*"But now is Christ risen from the dead, and
become the firstfruits of them that slept,"*

1 Cor. 15:20.

Sel. by Margaret Myers

THE RESURRECTION

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you," Matt. 28:6-7. These women, early on the way to the sepulchre, were told of one of the greatest events ever revealed to humanity. After the rapid course of events of the last day, this announcement must of been the most startling, astonishing and comforting news they had ever heard. After witnessing such cruel and speedy treatment of a dear Friend, "He is not here: for he is risen" would certainly be welcome news.

Dear reader, this should be welcome news to you today ! It should strengthen your faith in Almighty God and in the entire plan of salvation. Actually this is the foundation of the christian religion. Many things had taken place concerning this Prophet, truly He must of been blessed with the power of God, but alas none was so great as being resurrected from the dead.

Had Jesus ever revealed anything concerning such a miraculous event to His disciples ? Yes He was di-

vine, as well as in the flesh and He had often told His followers of the power of God and the unusual events, which should befall Him. We shall refer to only two: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again," Matt. 20:18-19. Alas all these unusual things had suddenly taken place, however impossible it might seem. Even the enemies of Christ remembered what He had foretold, that would happen and they were concerned about His resurrection. They certainly would not want such a thing to happen, so they came to Pilate, "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again," Matt. 27:63. As a result Pilate gave them permission to make the tomb, "as sure as you can." A great stone was rolled across the entrance, this stone was sealed with the government seal and a watch of soldiers was placed there to guard it. Certainly now His followers will not steal His body and say, He arose. And they did not but alas, an angel of the Lord opened the entrance to the tomb and Jesus had

come forth.

How can all such things happen ? We refer to an earlier prophecy of our Lord, "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit," John 12:23-24. Yes Jesus must die but His death will even be more glorious than His life. Alas the Son, who took upon Himself flesh and blood, that He might reveal God's Will to man and atone for Man's sins with His own blood, was resurrected with a glorified body. No more do we find that man persecuted and punished Him. He even came in the midst of His followers, on several occasions, the windows and doors being shut for fear of the Jews. We now serve a glorified Lord. Alas One who has even promised that we can be where He is, if we accept Him as our Saviour.

What account did Peter give to the early church concerning the resurrection of our Lord ? "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain ; whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it," Acts 2:23-24. Death is the punishment for sin throughout the Bi-

ble. However after many attempts upon the life of our Lord, He allowed himself to be taken and slain and buried. But because He had no sin, it was not possible that the pains of death could hold Him and God brought Him forth, just as the prophets of old had said would happen.

"Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:4. Christ's resurrection was far more glorious than even His life. His life of many miracles was only for three and one-half years, but his glorious life will be for eternity. We are baptized in the likeness of his death and after baptism our life should be much more glorious than it was before. Do we walk in newness of life ? Alas what a fall and what punishment we deserve, if we again return unto the earthly and sensual ways of the Devil.

The blessings which we can enjoy through Christ are many, but none is so valuable as that of the resurrection. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming," I Cor. 15:19-20, 23. Am I striving to be

BIBLE MONITOR

Taneytown, Md., April 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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Christ's? Is anything else of so much concern in my life? If we are doing all we can as a follower of Christ, according to His teachings in the New Testament, we need not fear whether we sleep (die) or whether we are faithfully serving Him in life. When His time comes we will be called to "meet Him in the air."

DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN...

PART II

Christ was with the Father in the Creation of the world. Jno. 1:1; Gen. 1:26, One with Him in providing for the "Elect." Christ the Elect, Isa. 42:1, "Behold my servant whom I uphold; mine elect, in whom my soul delighteth; I

have put my Spirit upon him: he shall bring forth judgment to the Gentiles." This refers to Christ. Therefore God's special servants, those of saving faith are made so, by the faith of Christ, who is "God's Elect." Tit. 1:1, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."

The Apostle was a builder in the Church and of the faith of Christ, hence we say the Church is Christ's "Elect."

Our second argument on God's Elect: First, Israel were chosen of God, as a people, selected by God, but they, afterward—becoming a world kingdom, or nation, forfeited their right to God's favor Yet God, because of His promise to Abraham and to Israel his seed, will keep His promise, through their seed Christ, and has renewed His promise to a remnant of Israel, whose eyes will be opened, and they will yet receive their inheritance to their promised land, for He considered them a holy nation, Exod. 19:6.

God's choosing His people of old and His promises to them in the Old Testament. Exod. 19:5-6, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." See this promise was only given, on condition of obedience, keeping covenant.

We learn elsewhere that they brake the "Everlasting Covenant." "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

We shall learn farther on that they lost their fleshly kingdom and also their right as a nation to be spiritual kings and priests, for a time in the kingdom of Heaven, the Church. For Christ came unto them, His own, and His own received Him not. Their kingdom was then taken from them, Matt. 21: 42-43. Taken from Israel and given to the Gentiles.

God, calling Israel, unto Himself, as His chosen "Elect" gives them assurance, Deut. 14:2, "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."

Yes, He chose them to be His peculiar people, but they lost that right, until they are grafted again into "their own olive tree."

The Church are now the peculiar people of God. 1 Pet. 2:9-10, "But ye (Church) are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but now are the people of God: which had not obtained mercy, but now

have obtained mercy."

Hence Gentiles are made the Elect of God, through Christ, the "Seed of Abraham."

Note: Where the word elect is used concerning Israel in the Old Testament.

We present two references here, Isa. 65:9 and Isa. 65:2, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect (all of Christ's chosen) shall inherit it, and my servants shall dwell there."

"They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, (We believe, this is to be in the day when the tree is grown to its maturity) and mine elect shall long enjoy the work of their hands." At this point we want to show that Israel were the roots of God's Tree. Chosen first, to be his Elect, but they did not develope the "Tree" fully.

Hence will be grafted back into the "Tree", which is figurative of their own Olive Tree, Rom. 11.

Paul uses olive tree's as symbols. Read carefully Rom. 11:23-34.

There is one other reference in the Old Testament, used in connection with Jacob, (or Israel, pertaining to his name.) Isa. 45:4, "For Jacob my servant's sake, and Israel mine elect (meaning God's chosen) I have even called thee by thy name: I have surnamed thee, though thou hast not know me."

We come now to our affirmative argument. God's people in Christ, which are the Church, are called the Elect. Also Christ will send His angels to call, or to gather them, after that "Great Tribulation," "From the uttermost part of the earth, to the uttermost part of heaven," Mark 13:27; Matt. 24:31.

However we think, that will be at Christ's Second Coming, and the "remnant" of Israel, the 144,000, will then have been sealed in their foreheads, and be included in the "Election," at the time when Christ comes to "Armageddon" to redeem them. John, Peter and Paul, all speak of the Church being the "Elect," 2 Jno. 1:13; 1 Pet. 1:2; Rom. 8:33; Col. 3:12. Paul says in Romans, "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Let us now note, two references in the New Testament, which refer to God's first chosen, "Elect Israel," Luke 18:6-8; 2 Tim. 2:10. These Scriptures, as much as say, Israel could not have "Eternal Glory," in their blinded state, could not be counted among the Elect. While Israel as a nation are called God's chosen people, we think there will only be a "remnant" included in the "Elect." Christ will come to mount "Sion" and redeem them, "from the earth," from "among men," Rev. 14:1-6. When their blinded eyes shall be opened.

Yet God had exalted them and

chosen them, to be above all nations. Deut. 26:19, "And make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."

Beloved Brethren and Sisters, no wonder the Apostle Paul warned the Church, not honour themselves, nor "boast against the branches." Listen to what he says. Rom. 11:16-21, "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree:

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee."

God's divine purpose in his elect. . . . It is inscrutable. Rom. 9:21-29, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and

to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:" (God has been merciful to Israel) "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. (Now, note the universal call to the Gentiles.) Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

All Gentiles now, have power to become "the Sons of God" and also the Jews, can have the same power, now, through the Church Dispensation (the sixth), if they would only accept Christ and believe in Him.

Going on, with the reading in Romans nine, "As he saith also in Osee, I will call them my people, which were not a people; and her beloved, which was not beloved."

"And it shall come to pass, that in the same place where it was said unto them, Ye are not my people: there shall they be called the children of the living God.

Esau's also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

We think this will be at Christ's Coming. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

At this point please notice, Rom. 10:1-4 "Brethren, my heart's desire

and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

In Conclusion. . . . Before leaving this Topic of "God's Elect" We note, the solicitation of the Apostle Paul for his own people Israel.

Rom. 11:1-5, "I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.

Wot ye not what the scripture sayeth of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what sayeth the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time (the time of Paul's writing, inspired by the Holy Spirit) also there is a remnant (those who accepted Christ, when He came) according to the election of

grace." "What then? Israel hath not obtained that which he seeketh for; but the election (the Church) hath obtained it, and the rest were blinded."

Paul then proceeds to teach us, that it is through their fall, that the Gentiles are saved, according to "God's Eternal Purpose." Rom. 11: 28, "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes" (meaning Abraham, Isaac and Jacob).

A remnant will be grafted into God's election again, the election of grace. I Thess. 1:4, "Knowing, brethren beloved, your election of God." II Pet. 1:10 "Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

Sinner friend's, both Jew and Gentiles, make diligence that you accept Christ as your personal Saviour, love trust and obey him, that your "Election" may be sure.

We have now finished our Topic, of Israel as God's chosen Elect, of the fifth Dispensation of man on the earth, the Dispensation of Law and Works.

In our next article, we want to notice, Israel's clammering after and God's allowing them to become a world-kingdom, and have a fleshly King.

In conclusion, it is hard for this writer to thoroughly discuss these

deep Bible questions, and at the same time make our articles as interesting and practical for the day in which we live, as we would like.

God has only given me a very limited knowledge, and we realize that perhaps the readers of the "Monitor", would be more interested in reading, that which would require less research and study. Something more immotional and which would require less activity of the mind.

Nevertheless we pray that God may bless our efforts and all of His children be blessed.

To Be Continued

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kans. 67530

NEWS ITEMS

FRYSTOWN, PA.

The Bethel lovefeast has been changed to Saturday, April 27, instead of Sunday, April 28.

WAYNEBORO, PA.

The Waynesboro congregation plans their spring lovefeast services, the Lord willing, Saturday, May 4, instead of the first Sunday of May as it appeared in the fixed Communion dates, in the February first issue. Services will start at 2 P. M. and the Communion service in the evening. All who can, come and enjoy these services with us.

On February 24 we held our re-

gular Council. Bro. Frank Shaffer opened the meeting, reading Titus 3 and led in prayer. Our Elder, Howard Surbey, then took charge. Sunday-school officers were elected. The report was accepted, that the Lord willing, our Revival will be the first two full weeks of November, with Bro. Eldon Flory as our evangelist.

Sister Elizabeth Wisler, Cor.

APPRECIATION

Would like to thank the many brethren and sisters, for their prayers and get-well cards.

In christian love,
Jay Carpenter.

MARRIAGE

Sister Judith Foster, daughter of Mr. and Mrs. Tom Foster of Great Bend, Kansas, and Bro. Roy Ruschhaupt, of Grandview, Missouri, were united in holy matrimony on March 8, 1968 at the Grandview Dunkard Brethren Church. Elder Isaac Jarboe performed the ceremony. They are making their home at 12814, 7th St., Grandview, Mo.

RESURRECTION, LIFE, POWER

TEXT: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spi-

rit that dwelleth in you,"—Romans 8:11.

The fact that there is a struggle in the Christian life is a very imposing reality we all face. There is a struggle against the pressure of popular opinion, the struggle against the inescapable tendencies of the flesh to sin, and the struggle against the treacherous temptations to sin that Satan brings to us. Even Paul with his seemingly self-disciplined, well-aimed life throws up his hands in despair and says, "Oh wretched man that I am ! who shall deliver me from the body of this death ?" Is it something we dare expect in this life ? If it is, how can we have it ?

The apostle prayed in Ephesians 1:19-21 that we might know how surpassing great is His power for us who believe, measured by his mighty power when he raised Christ from the dead and seated him at his right hand in heaven far above every government, authority, power, dominion, yea, far above every title that can be conferred, not only in this world but in the world to come, (William's translation). The only solution, the only hope against this fruitless struggle against sin is a power from outside ourselves giving us life—a resurrection experience, an experience of a power which comes from without ourselves which we have not had. Jesus died on the cross that we might be reconciled to God, but He rose again that we

might be saved by His life. Romans 5:10. Jesus died that we might have forgiveness of sins, but he rose again that we might be victorious over sin. The Gospel is more than the good news that men can be saved from the guilt of sin by the atoning blood of Jesus. It is good news that man can be saved from sin, its penalty, its power, and finally, its presence.

The resurrection is an experience which can come only after death. The resurrection of Jesus Christ was not possible until after His death. Resurrection must be preceded by a death. In appropriating the provisions of the Gospel to our own experience, we must identify ourselves with Christ in dying to sin. We die with Christ. "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death," Rom. 6:3) ? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. 6:14. The first part of Galatians 2:20, that well-known statement of Paul; says, "I am crucified with Christ," and in Luke 14:33 we have the words of Jesus, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

How do we die with Christ? In Romans 6:11-13, the Word says that we should reckon ourselves dead unto sin. "Likewise reckon ye

also yourselves to be dead indeed unto sin, . . ." not yielding our members as instruments of unrighteousness unto sin." Let me give two suggestions why many never enjoy the power of resurrection in their lives. First, some are not willing to die. The rich young ruler was not willing to do this. He was not willing to forsake all that he had and follow Jesus. Unless there is that willingness, first of all, to die and share with Jesus Christ the experience of dying to sin, there can be no enjoying of the resurrection power in our lives. The Pharisees were unwilling to die to sin. Jesus spoke to them many parables. They realized that He was speaking about them, and they realized the truth of what He said; but they were unwilling to forsake their ways. They were unwilling to die to sin. If we would ever expect to share in the power of His resurrection, we need to go to dark Gethsemane and learn of Jesus Christ to pray; we must climb Calvary's mournful mountain and learn of Jesus Christ to die.

The second reason why some do not enjoy the power of the resurrection is, that though they are willing to die to sin, they go no further. Under the pressure of conviction of sin they want Jesus to save them from the guilt of sin. They want to confess Jesus as Saviour from sin, and are willing to deny themselves. They are willing to be different, but their concept of the

Christian life is negative. They think only in terms of what they can't do or what they shouldn't do. To them the Christian life is a matter of not doing certain things. They are willing not to do those; they are willing to die to sin, die to self, but they go no farther. We must also be raised with Christ. "Therefore we are buried with him by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. The last part of Galatians 2:20 says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10. We are raised with Christ.

The question of "how" again comes up, and again we refer to Romans 6:11, 13. We are to reckon ourselves alive unto God through Jesus Christ our Lord, yielding ourselves unto God as those that are from the dead and our members as "instruments of righteous unto God." The same power that raised the cold, dead body of Jesus will be the life and power of our bodies. Now the world will little note and will not long remember, nor will it be benefited to any great extent by a mere withdrawal from sin. When

Jesus died, His enemies were rejoicing; when He rose, His enemies became as dead men before His majestic power. We must die to sin and reckon ourselves dead indeed unto sin. This must come first, but this is not all. To live victoriously and to bring our testimony of the saving power of Jesus, we must also be alive unto God, responding to the leadership of Christ our Head. Galen I. Johns in Christian Monitor.

THE REDISCOVERY OF NOAH'S ARK

There has been nothing more fiercely attacked than the Bible story of the flood, and this in spite of confirmation from many sources, chiefly archaeological, and from men whose integrity cannot be questioned.

We read in the Bible that the Ark rested upon Mount Ararat. Mount Ararat is in the country we call Armenia, and is actually a part of the territory of Soviet Russia, midway between Caspian and Black Seas. Its height is given at about 17,000 feet. The discovery of the Ark was made by some Russian aviators just before the Russian revolution in 1917.

Three aviators were stationed at a lonely temporary air outpost about 25 miles northwest of Mount Ararat. On a hot August day they looked at the white snowcap of Mount

Ararat, which always snowcapped because of its height. Now here is their own account of their discovery:

"We longed for some of that snow. The Captain walked in and announced that plane No. 7 had its super-charger installed and was ready for high altitude tests and ordered me and my helper to make the test. At last we could escape from the heat. We wasted no time in getting ready, for the engine needed no warming up in such weather. We circled the field until we hit the 14,000-foot mark and then cruised around for a few minutes to get used to the altitude. I looked over to the right at that beautiful snowcapped peak, now just a little above us, and for some reason I can't explain, turned and headed the plane straight toward it. Twenty-five miles doesn't seem much at a hundred miles an hour. As I looked down at the great stone battlements surrounding the lower part of the mountain, I remembered having heard that it had not been climbed since the year 700 B.C. when some pilgrims were supposed to have gone up there to scrape some tar off an old shipwreck to make good-luck amulets to wear around their necks to prevent crops from being destroyed by excessive rainfall. The legend said that they had left in haste after a bolt of lightning struck near them and had never returned. Whoever heard of a shipwreck on a mountain top?

"We flew a couple of miles round the snowcapped dome, then a long swift glide down the south side, and suddenly we came upon a perfect gem of a lake, blue as a sapphire, but still frozen over on the shady side. We circled and returned for another look.

"Suddenly my companion whirled round and yelled something, and excitedly pointed down to the overflow end of the lake. I looked and was amazed. A submarine? No, for it had stubby masts, but the top was rounded about five feet down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the water like a log, with the stubby mast carrying enough sail to keep it facing the waves.

"We flew down as close as safety permitted and took several circles round it. We were surprised when we got close to it at the immense size of it, for it was as long as a city block and would compare very favorably in size with the modern battleship of today. It was grounded on the shore of the lake with one-fourth under water. It had been partly dismantled, on the side there was a great doorway nearly twenty feet square, but with other door gone, this seemed out of proportion as even today ships seldom have doors even half that size.

"After seeing all we could from

the air, we broke all speed records down to the airport. When we related our find, the laughter was loud and long. Some accused us of getting drunk on too much oxygen. The captain, however, was serious and after asking us several questions said, "Take me up there. I want to look at it."

"We made the trip without incident and returned to the airport. 'What do you make of it?' I asked the captain as we climbed out of the plane. He replied, 'Astounding. Do you know what ship that is?' 'Of course not, sir.' 'Ever hear of Noah's Ark?' 'Yes, sir, but, but I don't understand what a legend of Noah's Ark has to do with our finding this strange thing fourteen thousand feet up on the mountain top.' 'This strange craft,' explained the captain, 'is Noah's Ark. It has been sitting there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn't rot and has been in cold storage, as it were, all the time. You have made the most amazing discovery of the age.'

"When the captain sent this report to the Russian government it aroused considerable interest, and the Czar sent two companies of soldiers to climb the mountain, one group going up one side and one the other. Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain and it was nearly

a month before the Ark was reached. There were 150 men on the job.

"Complete measurements were taken and plans drawn of it and many photographs were made, all of which were sent to the Czar of Russia. The Ark was found to contain hundreds of small rooms, and some rooms were very large, with high ceilings. The unusually large rooms had timbers across them, some of which were two feet thick as though designed to hold beasts much larger than elephants.

"Other rooms also were lined with tiers of cages, somewhat like one sees today at a poultry show, only instead of chicken wire, they had rows of tiny iron bars along the front. Everything was heavily painted with a waxlike paint resembling shellac, and the workmanship of the craft showed all the signs of high type of civilization.

"The wood used throughout was oleander the —'gopher' of Genesis 6:14 which belongs to the cypress family and never rots, which of course coupled with the facts of its being frozen most of the time, accounted for its perfect preservation.

"The expedition found, on the peak of the mountain above the ship, the burned remains of the timbers which were missing out of one side of the ship. It seems that these timbers had been hauled to the top of the peak and used to build a tiny one-room shrine, inside of which was a rough stone hearth like unto

altars which the Hebrews used for sacrifices, and it had either caught fire from the altar or had been struck by lightning, as the timbers were considerably burned and charred over, and the roof was completely burned off.

"A few days after this expedition sent its report to the Czar the government was overthrown and godless Bolshevism took over, so that the records were never made public, and were probably destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible. We White Russians of the air fleet escaped through Armenia, and four of us came to America where we could be free to live according to the Good Old Book which we had seen for ourselves to be absolutely true, even so fantastic sounding a thing as a world flood.

This account is signed by Valdimir Roskevitsky.

This report that we have just given was broadcast over Sydney, Australia, by A. G. Eastman, and this brought to him something that a listener had discovered in an old book. It appeared that there was an even earlier discovery of the Ark which was reported in the *Chicago Tribune* of August 13, 1883.

A paper of Constantine announces the discovery of Noah's Ark. It appears that some Turkish commissioners appointed to investigate the question of avalanches on Mount

Ararat suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries from the inhabitants.

These had seen it for six years, but were afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper windows. Turkish commissioners however were bold men, not deterred by such trifles, and they determined to reach it.

Situated as it was among the fastnesses of the flens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The Ark was in a good state of preservation, although the bow or the stern had been a good deal broken in its descent.

They recognized it at once. There was an Englishman among them who presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which everyone knows grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior had been divided into partitions fifteen feet high. (Note that only a part of the structure was entered by these men.) Into three of these only could they get, the others being full of ice, and how far the Ark extended into the glacier they could

not tell. If, however, on being uncovered, it turns out to be 300 cubits long, it will go hard with disbelievers (end of Turkish commissioners' report.)

There appears to have been an earthquake at the beginning of 1883 which shook Mount Ararat and dislodged tremendous quantities of snow and ice which buried whole villages at the foot. It may have been this earthquake which partly dislodged the Ark from the glacier which has been holding it all the centuries, and that by 1917, when the Russian aviators saw it, it was freed from its refrigeration.

Naval architects who have worked out the displacement of the Ark from the specification given in the Bible state that it was between 30,000 and 40,000 tons—as large as most of our great liners of today.

From this we see that the whole of Noah's household must have been at work for that 120 years in building the Ark, and they all went into the Ark with Noah and the other seven of the family proper. Bible references say that eight souls went into the Ark, but in this case, as in some other cases, the servants were never counted: only those of the family that were in the blood line counted, and the number named. There were always many servants of these families who shared the destiny of the master. (See Genesis 7:1, where it says, "And the Lord said unto Noah, Come thou and all

thy house into the ark," apparently meaning the whole household, servants included.) This would account for a great deal ethnologically after the Flood and it is a fact that ethnologists have failed to take account in their efforts to trace the origin of nations and peoples.

Josephus, the Hebrew historian of the first century A.D., has quite a lot to say about the Flood and the Ark, and that the Armenians call the place where the Ark came to rest Apobaterion—"The Place of Descent," for the Ark being saved in that place, it remains are shown there by the inhabitants of this day (A.D. 1).

On April 13, 1949, an Associated Press dispatch from Moscow told of opposition of Russian authorities to a projected expedition to Mount Ararat in Armenia in order to refute or verify claims that have been made from time to time that Noah's Ark is still lying there on top of the mountain. The Soviet officials saw it as only a thinly disguised spy expedition by Anglo-American agents and sneered at their inability to find a better excuse 'for an expedition to territory on the very border of Soviet Armenia than a quest for the mythical Noah's Ark.' We have a suspicion that there is a lurking fear in the minds of these same officials that if the Ark should be found it would deal a blow to the Soviet's anti-God and anti-Bible campaign that would

damage their prestige infinitely more than all the spy expeditions in the world could do. —from Christian Digest.

THE QUICKENING POWER OF GOD

The miracle of Spring, with its quickening power, visits our land once more ! Whether men believe in the existence of God or not, it is one miracle that all will accept, yet can not explain without the presence of God. Yet it makes the headlines, and men everywhere rejoice at the coming of Spring. And why should we not rejoice at this death defying wonder, this miracle of life, this blessing of God bestowed upon mortality ? We recognize it as a gift of God, the priceless gift of life sent to sustain our feeble lives upon this planet. In itself, it is a grand testimony of the continuity of life, an eloquent sermon proclaiming the eternal purpose of our existence here.

It is the first day of March, the sun is shining ever so brightly, and the soft breezes are blowing. Spring is in the air and we are glad. Yet here and there in the shadows still lingers a drift of snow, and down on the Stillwater river below there is ice, but it is melting and breaking up. Across the scene comes a flock of happy ducks—now they swim in the icy pools—now they go slipping across the icy floes, but despite

it all they seem to be driven about by such a happy momentum. Instinctively, they are preparing for spring, and erstwhile praising their Creator. Though here in Miami valley we are somewhat behind some other sections of the country, her prolonged absence makes spring all the more welcome when the season comes. Even now, if we observe closely, we can see the evidence: the buds are swelling, some scattered crocus' are blooming, the maple sap is flowing, and life is peeping forth all around. In such an influence rejoicing comes easy.

We find our brethren elsewhere are rejoicing too. Right here we wish to share a few excerpts from letters which were upon our desk this morning. One is from the far west, "A very nice morn. So much to be thankful for. Almonds are in full bloom, other fruits are pushing forth their buds after a dormant season. Brings to mind the Creator's promise that as long as time will last these things will not cease." Another hails from the far east, saying, "We are having very nice February weather at present: had been rather rough for a few days: however we dare not complain. A few more days and the month of March will be upon us: the little birds will be bringing forth their praise, it being from the heart: a good lesson for us human beings to observe, is it not ?" He concludes by adding, "We have so much to be thankful for." We

trust these good brethren will not be adverse to being our co-laborers on the printed page this month. lighten our labors this morning and provides us all the more reason to rejoice.

All of God's handiwork should call forth our deepest gratitude in praise and adoration to our Heavenly Father. We are the special objects of his care, and our daily blessings the circumstantial evidence of His claim upon our lives. We pray, "Give us this day our daily bread," and we are daily reminded of His Providence. Just as sure, and just as needful is the "Bread of Life" to sustain our spiritual life. Jesus said on one occasion, "I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst." What a matchless promise!

In recognition of God's great goodness to usward, the apostle Paul reminds us to "Rejoice in the Lord, always: and again I say, 'Rejoice.'" Who has not found it difficult to rejoice at times, especially when some deep sorrow or grief penetrates into the very marrow of our lives? Let us take a lesson from Paul, for his teacher was the hand of persecution, and the hour of suffering. Through it he learned the secret which primes the pump of rejoicing under any and all circumstances. With Paul, rejoicing was a deep and passionate experience, a vital portion of living a

Christian life. The whip-lash and the fetters were to Paul but joyful evidence of discipleship, and imperishable proof that His Lord had counted him "*worthy* to suffer shame for His name," and that being found worthy to surround the communion table of the Lord? Perhaps it is here that most Christians miss the mark!

The quickening power of God in nature is indeed miraculous. We now see life, once wrapped in sable robes of cold and ice and snow, now springing forth in verdant green. It has been quickened. The response is universal. But noble as these may be, the foundation of real and lasting joy is found outside and above the things we see. There is another "quickenings" which is the source of all true rejoicing, and to which all other joys are merely accessories. In Romans 8:11 we read, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies* by His Spirit that dwelleth in you." Romans 8. is the great chapter of the Bible concerning the "law of the spirit of life," operating in these mortal bodies, and freeing them from the law of condemnation. How helpless and hopeless was man's condition! a sinner dead in sin, and condemned eternally. No plant, no bulb, no tree was ever more dormant than man as far as praise to God was concerned. It was indeed the

wintertime of man's creation.

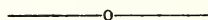
Again in Rom. 6:4 we read, "Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so *we also should walk in newness of life.*" This clearly indicates that the choice is ours to determine whether we respond to the "law of the Spirit of life," in our mortal bodies. The draft of the Father is directed toward all men, and nature testifies eloquently that the response should be universal. We find that "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." Let us remember that if we want to come forth in a resurrected body some glad morning, we must first live a resurrected life. The time is now, for the "sun of righteousness" arose with "healing in His wings," and with His coming, the resurrection, and the law of the Spirit of life. By that law, the body of sin must be buried that the germ of an eternal life might bring forth a new life. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." His message was profoundly prophetic: His hour had come to drink the bitter cup—but out of that death, and a direct consequence of Calvary, was to spring forth His

own glorified Body—the Church, to prepare on earth to be His ready Bride. It is scarce a wonder then to read that "Ye are bought with a price," for the price was Himself. And that is all He asks of His Bride, to yield up herself to His divine and compassionate love.

Thus we learn that the "law of life" is the law of love. The same Spirit that led our Saviour to Calvary and the grave, and brought Him forth again on the glad morning of the resurrection, now demands of us a new life—a willing surrender of the old life in exchange for the trousseau of His Heavenly Bride. Yes, the old man must be buried—buried out of sight—dormant—before the spirit can quicken new life out of these mortal bodies. If our cross seems heavy, remember Calvary—but don't forget the resurrection—that quickening is just as positive and sure as the coming forth of nature. No adverse winds, or cold, or temptation, or satanic power shall be able to restrain the new life in the grave. The Scriptures end with such a glad note: "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and *His wife hath made herself ready.*"

L.R.F.

In the Vindicator



God will always have much to do in secret with the soul, which He intends to use in public.

POEM

EASTER

Now hush my soul, and bow thy head,

In reverence to the One above,
For vainly thou must seek for words
If thou wouldest tell of God's
great love.

Oh, who can understand such love,
Or can explain to me,
Why God should give His only Son
To die upon the tree.

For sinners as we mortals are,
Unworthy is our name,
Yet he would give His life for us,
And for us suffer shame.

His hands and feet were pierced for us,
He counted not the cost.
From river side His blood was let
That we need not be lost.

The priests then thought that justly so,
He met a mocker's doom.
A kindly man then took Him down
And laid Him in His tomb.

Three days and nights went quickly by,
Then just ere break of day
An angel dropped down from the sky,
And rolled the stone away.

Then He who'd patiently endured
The mockery of a knave,
Had won for us a victory
O'er sin and o'er the grave.
If we will truly come to Him
He'll fill our every need,

And there beside the Father's throne

Our cause He'll surely plead.

—o—

RESURRECTION THOUGHTS

The true Easter theme is so very much thought of, in this life. The power of the resurrection is so very great for the christian. Do we believe in this power? As we think, read, speak, or even try to write just a few lines on so mysterious and shall we say complex a subject, we know there is much we do not understand or cannot explain to one another. We must simply believe it. Among us we are continually trying to share a right conviction. What is this profound and very personal experience we have, known as the resurrection?

We think no words have comforted more multitudes of people through times of life and death, than these wonderful words of our Saviour, "I am the resurrection and the life." Possibly there is no word used embracing what everybody wants as does this word "life." We want to live. Is this not the way it should be: Was this not the way it was in the beginning (the creation)? We must not, we shall not question the origin, the divinity of our God. In the beginning was God, that is enough, we believe it. Our first parents wanted to live and they did eat. Noah wanted to live and he

built an Ark. Job wanted to live and he said, "If a man die, shall he live again?" We have many more such examples for our learning in the Holy Scriptures.

The one great example, above all others and embracing it all, is found in Christ Jesus. Our Saviour wanted to live, and for us He now lives forevermore. In the Garden of Gethsemane Jesus prayed to the Father, about the passing of that cup from Him, not because He feared death or wanted to escape it, but rather because of this sin that is in the world. Christ called to the Father while dying on the cross of Calvary, "My God, my God, why hast Thou forsaken me?" He did not cry thus because of the absence of God, but rather because having been in the flesh, He was now tasting death for every man.

One thought we receive from His resurrection is, that we need never to feel alone and without God. The christian's message was and still is, this "They shall call His name Emmanuel, which being interpreted is, God with us." It is even so that we are together in one great continual and eternal immortality. In this body that we use for awhile, we are too a spiritual being—part of a spiritual life of God.

Can we know where His islands lift their fronded palms in air? We know we must not, shall not, drift beyond His love and care. But why do we want to live? Is it because

of some inward doubt in life, some selfish fear of death, that we desire a continuation of life as it is now beyond the grave? If so, our faith is dead, our hope is vanity, and we are alone and without God. We are not under the power of salvation, if we are in such a condition.

Over and over again in this life we may suffer anxiety, difficulty, trouble and even pain. When we live to be older and the years add up, one by one those who have been that knew them, know them no more. We long for the touch of a hand, the sound of a voice. How wonderful it is to know, that our Saviour took upon himself human flesh and endured all these sufferings, we as man know. Finally, we know our Saviour died on the Cross, was buried, and above all rose again.

One thought in His resurrection teaches us that He could not be destroyed. So surely for us, when we have Christ in our lives, we cannot, shall not, be destroyed. We can enjoy living with one another here, as well as, throughout all eternity. May we keep the thought and the power of His resurrection real, like it is.

John A. Skiles
In The Vindicator.

We need a second birth to be ready for Christ's second coming.

Keep thy spiritual tools ready and sharp and God will find thee work.

RESURRECTION

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," John 11:25-26. The black terror of death has been conquered by our dear Lord. Those who are dead spiritually, can be born again and enjoy the resurrection of the righteous in Christ.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16-17. Our great reward will be a glorified, immortal body like our Saviour. "The last enemy that shall be destroyed is death," I Cor. 15:26. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," I Cor. 2:9.

Bro. Franklin Pierce,
Marshall, Mich. 49068

To realize the worth of the anchor, we need to feel the storm.

Salvation is free but it is not cheap, it cost the Cross on Calvary.

EASTER MORNING

It was in the early morning,
Just at the break of day,
Three women came with spices
sweet

To anoint their Savior and pray.

But lo, from the grave He is risen,
From death, He has been set free:
God's angel had rolled away the
stone,
He had won the victory.

It was on the cross they nailed Him,
With a spear they pierced His
side,

With a crown of thorns upon His
head;

It was thus our Savior died.

That we, a world of sinners,
From sin might be set free;
Redeemed by the Blood of Jesus
On the cross of Calvary.

He said to His Disciples
Before He was crucified:
"Go preach the Gospel to everyone
Across the ocean wide."

Go tell of the love of Jesus,
How he died to set me free
And that they might dwell with
Him in Heaven
Through all eternity.

Selected

**CHRISTIAN LIFE
RISEN FOR ME**

Clouds of despair and disappointment were hanging low over the

heads of the disciples. Calvary spoke loudly of the dead Jesus. The tomb with its heavy stone in front of it, the Roman seal upon it, and the guards beside it, did not help to make the scene any brighter. Defeat seemed to rule the day. Sadness filled the hearts of the disciples, who thought that all their fond hopes in Christ had been smashed on Golgotha's brow.

It was the third day after the crucifixion, and the faithful, devoted women were on their way to the tomb. They were carrying spices to show their devotion to their departed Master. As they came to the sepulcher, they found that the stone had been rolled away. So they entered the tomb, but nowhere could they find the body of Jesus. This perplexed them greatly, and in their perplexity, as they looked up, they beheld two angels in shining clothes. Seeing the angels caused them to be afraid, and they bowed their faces to the earth. Only a short while afterward, while Mary was standing outside the tomb weeping, Jesus revealed Himself to her. Truly Jesus was alive, for Mary had spoken with Him.

Now the darkness and death of Calvary was turned into light and life. Jesus was alive—alive forevermore! Mary saw Him. She spoke with Him. The disciples saw Him. They, too, spoke with Him. Even doubting Thomas had been convinced that Jesus actually had come back

to life, and he exclaimed, "My Lord and my God." It was a joyous day. The world was beginning to ring with the news of the risen Christ.

Christ's resurrection was indeed a meaningful one. It was far more than an astounding historical event. It meant something to God, to Satan, and to all mankind. The resurrection of Christ opened a new era in God's dealing with men. We are going to consider the great and wondrous meaning of the triumph of Christ over death, hell, and the grave through His glorious resurrection.

After Adam and Eve sinned in the Garden of Eden, God began to move in the direction of providing a means whereby man would be able to again enjoy full fellowship with Him. It wasn't long until God gave the promise of a Redeemer, who should come through the seed of the woman, Gen. 3:15. On different occasions throughout the Old Testament era God spoke to men and reassured them of the coming of the Saviour. In getting Israel ready for His coming, God spoke to her through His messengers, the prophets. Time after time the prophets made clear predictions concerning the coming of the Messiah. Finally, John the Baptist, the last of the prophets, prepared Israel in a special way for the coming of Jesus.

Jesus lived among men for thirty-three years and then died the most cruel and shameful death of the

cross. But if the story of Jesus would have ended at the cross, it would indeed be a dark and dismal one. But thanks be to God, who made redemption available and valid for us through the triumphant resurrection of Christ. God's perfect plan to bring men into a unbroken fellowship with Himself was ushered in on the triumphant note of the resurrection of Christ.

God never fails to achieve His ends. Christ had come through victorious over every temptation. He was faithful to God in every act. Now, God, in raising Christ from the dead, put the devil under His feet. The resurrection of Christ was the sign to the world that God's plan for the salvation of men had succeeded. It was a grand demonstration of the omniscience and omnipotence of our God.

The devil did his very worst at Calvary. Seemingly he had won. But the resurrection of Christ proved once and forever that Satan could not defeat God in trying to redeem lost men.

"For to this end Christ **both died**, and rose, and revived, that he might be Lord both of the dead and living," Rom. 14:9. Christ's victory over Satan was clearly demonstrated on the first Easter morning. Through the triumph of Christ in resurrection, the power of the devil over the Christian is limited; for Christ is the Lord of the Christian's life. He arose to be our Lord. His

victorious triumph of the first Easter crowned Him Lord of all. We ought to rejoice in Christ; for through His resurrection Satan's power over us is limited.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. 8:11. Resurrection dynamic is available for us in our present Christian living. We do not need to wait until some future time to be thrilled with the power of God at work within us. That is the life which we now enjoy in Christ Jesus. Jesus in speaking to Martha said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," John 11:25. This presents to us the aspect of future life with Christ. Christ arose to give us life now and forever.

Fullness of joy will be ours in the experiences of this life as we keep our eyes fastened upon Christ. To do this demands the practical admission that of ourselves we are unable to live in full conformity to the will of God. This sincere and genuine confession will enable Christ to prove the practical significance of His resurrection in our behalf.

(Continued)

Little faith will bring your soul to Heaven; great faith will bring Heaven to your soul.

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BIBLE MONITOR

VOL. XLVI

APRIL 15, 1968

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE GLORIOUS BODY

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. 3:20-21. We cannot leave the thoughts concerning the resurrection of our Lord, without meditating upon His glorious body. However this fact is too deep for our carnal mind to understand. It is too high and too holy for us to understand. In fact it is actually too mysterious, too unreal for our present sphere to understand.

We cannot deny that our present body is vile, yes it is earthly, sensual and devilish. Our present body has its origin from the earth, it has risen from things earthly and it is sustained by things earthly. However dear Reader, we each can have a glorious hope. Our future destiny need not be the corruption of this earth. "As we have borne the image of the earthly, we shall also bear the

image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption," 1 Cor. 15:49-50. We need not close our destiny in corruption. We each have an opportunity to bear the image of the heavenly. However this will not come through a body of flesh and blood, it must come through a glorious body.

Our Lord and Saviour proved this. Man was able to inflict, abuse and entomb His fleshly body, but all the powers of the earth were not able to contain His glorious body. Dear Reader, He is coming to earth again to give a glorious body to all those who are His. Just when we do not know. Exactly how we do not know, but we do know that He is coming some day. For whom? Those who love and serve Him, those who accept His atoning blood that they may be reconciled unto God. We all have sinned and therefore were banished from the presence of God. Christ removes this stain of sin and therefore we can again come into the presence of God

"And that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:24. Our old man is earthly, sensual and devilish. Through Christ we can cover this old man and put on the new man, which righteousness and holiness. Can you grasp the vast contrast in our different bodies? How fervently are we laboring to put on righteousness and true holiness? Christ taught us, while here upon the earth, what righteousness and true holiness were, are we thus serving Him? The New Testament gives many details of the difference of the old man and the new man. We each know and understand much of the old man. How much are we trying to know and understand of the New man?

"Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him," Col. 3:9-10. We know that lying, in word, deed or impression, is one of the greatest weaknesses of the old man. Do we acknowledge this? If we have access to something so much better, the new man, why not put that on? The entire knowledge of the new man is so much nobler, yes it is the very image of our Creator. To what extent have we attained unto this new man? If the reaching of this goal is far from us, why is this true?

From God's Word we gather that true happiness, perpetual happiness, eternal happiness is attained only in the glorious body. The glorious body, it's state, it's virtues and it's superiority can hardly be imagined in our carnal nature. Why would any person be satisfied with a carnal, vile body? Why not labor at all times and in all ways to, put on the new man, the new ways and the new methods? In closing please refer again to the beginning of our text, "our conversation is in heaven." Why? because that is where we are aiming to go, that is the home of our glorious body, that is the home of our Lord and Saviour and there we can truly behold and worship the God of Heaven.

HONOR CHRISTIAN PARENTS

We are approaching the season of the year that we will be reminded to honor father and mother. It is recorded in God's Word as the first commandment with promise, of well being and long life upon the earth. It is given to us many times in God's Word, to honor father and mother. May we not let worldly customs get us away from God's Word, under Christ the man is the head of the woman. I always believed, we that were raised in a christian home, could never repay the debt of gratitude we owe to our christian parents. What a blessing for children,

when father and mother are united and do their best for the good of their children. Where both spiritual and temporal needs are supplied in abundance.

Christian love is the way to have peace and union, which brings forth happiness in the home. When all members of a family are willing to fulfil their obligations to the Lord in the home, there will be well-being and union. It is a blessed memory to me, of mother preparing the table with the abundance of the temporal needs of life. Then father came with the spiritual needs of food for our never dying souls. To have parents who were filled and overflowing with the fruits of the Spirit is indeed a great blessing.

True christian parents are concerned about the temporal and spiritual welfare of their children. Forty years ago I took three boys eighty miles to see their mother, whom they did not see for many years. As we were traveling home these boys sang, from the depth of their hearts "You'll never miss your mother until she is gone." How they appreciated what seemed to me to be so little, because they were put away from home when they were very small. Today there are many great blessings unappreciated. Through Moses, God commanded honor for parents; our Lord, Jesus Christ, renewed that command. The apostle Paul reminded us that we shall obey this God given command.

True christians are concerned about the needs of their aged parents and labor to make their latter days happy days. When I sometimes think of the aged, I am impressed with the thoughts worn and torn from the struggles and hardships of life's pathway. God's Word tells us, every man shall love his father and mother. The ravens and eagles shall pick and eat at the eye, that mocketh and despiseth their parents. "Harken unto thy father that begat thee, and despise not thy mother when she is old," Prov. 23:22. Paul said, Obedience to parents is right and well pleasing unto God. Have we reached a standard of christianity as great as our fore-parents? What the world needs today is more true christian fathers and mothers. Why is it that parents, who have done much for their children often are refused, a little help when needed?

We are living in a day that many have no time for their aged parents. This condition also exists among many professing christian people. As we do it to the least of our brethren, we do it unto our Lord. It may be well for us to meditate about what happened to the children, who made fun and mocked an aged man, because he had no hair on his head. Disrespect and mockery merit an evil reward. God's Word teaches us to reverence old age. Disobedience and disrespect bring bitter memories, shame, remorse and a sad inher-

BIBLE MONITOR

Taneytown, Md., April 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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itance. I believe we should not place hardships upon hardships, but rather bear ye one another's burdens and so fulfil the law of Christ.

We are not to be forgetful hearers but rather obedient unto God's Word. Obedience is better than sacrifice. At many of our so-called churches today, those who believed in the fundamental principles of the Gospel are resting in the cemetery. I do not believe anyone has or had parents who did not make mistakes in life's pathway. It is wonderful to have been blessed with parents who others have expressed, They have done much for their family and treated those around them better than themselves. I realize there are many who do not appreciate their christian fathers and mothers. To be blessed with christian parents

leaves precious memories to a christian. Some day we are going to meet a just God, who knows all things. Have we washed our robes and made them white in the blood of the Lamb ?

The godly mother of Samuel prayed for her son before his birth. He had a remarkable call in the service of the Lord in his boyhood days. He ministered before the Lord in his youth, and grew to become a great judge of Israel. The mother of Timothy was a great mother in the Lord, her influence helped him to become a great faithful man of God. May we not let the traditions of the human family get us away from God's Word. Quench not the Spirit but obey the Holy Bible. Be not ashamed to stand for Christ in this sinful and adulterous generation. Great faithful men of God were determined they should continue in their work for the Lord and never lay their armour down. The lives of true christian fathers and mothers are filled and overflowing with the goodness of God.

Our fore-parents poured out the great blessing of God to others. It is sad to hear of those who will not receive and appreciate the blessings of God in this life. Those who are filled with the good and Holy Spirit, feel sorry for the evil and the disrespect shown feeble and aged christian parents. Christians believe in deeds of kindness and words of love. Obedience to God's Word will never

bring regret. All have made mistakes and came short of the glory of God, throughout life's pathway.

Through Christ, God commanded, Honour thy father and mother for he that curseth father or mother, let him die the death, Matt. 15:4. Some day we shall reap from the seed we have sown. The light of the world is Jesus, come to the light, It is shining for thee. May we take heed to the call of God each day. We that have christian parents laid to rest, owe respect and honor, proving by our lives that we appreciate their works for us. We cannot fully repay the debt of gratitude we owe. May we respect, honor, and obey God's commandments, in this evil day. May we be a bright and shining light in this dark and sinful world.

Bro. J F. Marks

Rt. 3, York, Pa. 17402

THE CHURCH OF SATAN

The church of Satan that we are hearing so much about these days, is no more, no less than a front, screening Satan's real objective of taking over all religions. Satan doesn't want us to recognize just what his aim is yet. If we think that he will try to build a church under the caption of his own name, our thinking is twisted. Serpents are too wise for that. Christ bade us be wise as serpents—Matt. 10:16.

Satan made a big fool of himself when he broke with God, and will

have all eternity to regret it. He is guarding his actions much closer now. He knows that his only hope to escape the fire is to overthrow God. This he tried once; as in Rev. 12:7-9, when with an army of fallen angels he tried overthrowing God and got himself thrown right out of Heaven, Rev. 12:12. The next time Satan tries this trick his army will be numberless "as the sand of the sea," Rev. 20:8. Then as now, Satan chooses men and women who are willing to break with God. That is why he has chosen Godless, Christless, Bibleless religion as his allies, who also have no hope other than to overthrow God.

We read in God's word just how Satan intends to operate. He moves right into the Godless, Christless, Bibleless churches and takes over. Listen to II Thess. 2:3-4, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that come a falling away first, and that man of sin be revealed, the son of perdition: *who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God showing himself that he is God.*"

Satan is not only impersonating God, but through the willingness of his subjects, "the fallen from grace," inacts laws of his own, by declaring that God is dead, that Christ was no different from any other man, or that the Bible is not the inspired

word of God. This gives Satan the power that he is looking for, which will eventually cover the whole earth. He will cause all men both great and small, rich and poor, free and bond, to bow to his will or take the consequences, Rev. 13:16. The Saints of old dared to take the consequences.

Satan's first move in taking over the modern church came from a theological seminary, where God was declared to be dead, and in black robes they proceeded to bury Him. And now from the high councils of religion comes this declaration that the Bible is no longer accepted as the inspired word of God. They are getting away with this through defectors.

There is the EXCEPTION in all religious bodies, "the remnant." Not even an angel of light can deceive these, II Cor. 2:14. These are the elect of God, Matt. 24:24. Satan cannot stop them from following Christ; they fear neither the den of lions, the fiery furnace, the guillotine, or the gas chamber. They are the salt of the earth. Oh, if Sodom could have had a few more of them!

So Satan, you can take your little make believe church; it is kindergarten to God's elect, and only a fool could be deceived by it.

Elder James F. Swallow
6560 Sonoma Mt. Road
Santa Rosa, California

NEWS ITEMS

GENERAL CONFERENCE INFORMATION

All persons planning on attending General Conference are urged to make early reservations. Please state number of adults and children. All children will be housed with their parents. Dormitories will be used for couples and single adults only.

Those who desire the same cabin accommodations as they had four years ago, should so request. Private cabins are available for a small fee per person per night.

Send all requests for reservations to: Foster B. Schaffer, Route 3, Box 323, Gaithersburg, Md. 20760; or Lloyd Reed, Route 1, Bethel, Pa.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, plan to have our Lovefeast at Lititz on Sunday, May 19, with all-day services starting at 9:30. A hearty invitation is extended to all who can attend.

Susanna B. Johns

THANKS

I want to thank all who remembered me in my recent illness with: cards, letters, gifts, and especially for the prayers that were offered up in my behalf. May God bless each and every one. Also I want to thank those who came to visit me.

In His name,
Alma B. Meade

Wauseon, Ohio

The Lord willing, the Communion service at West Fulton will be on Saturday evening, May 18. There will be services all-day on Saturday. You are welcome to these services.

Sister Leola Beck, Cor.

"LOVEST THOU ME?"

"SIMON, SON OF JONAS, LOVEST THOU ME?" JOHN 21:16.

Jesus asked this question three times in order to direct Peter to look within himself. Each of us might substitute our own name in place of Peter's, and the question would still apply. Let us look within and apply this test question and then take a personal inventory. We usually think about personal inventories at the time of the New Year, but I think it is well to do so on any occasion and to do so quite frequently.

People ask questions for various purposes. Teachers ask questions of pupils in order to arouse interest, in order to provoke them to thought, in order to cause them to think concerning some particular subject that they have in mind. A teacher in asking examination questions is not seeking to find information for himself. He is seeking to direct the pupil to think inwardly as to what he may have learned concerning a certain matter.

When God appeared to Adam in

the Garden of Eden and asked for him He wasn't seeking information as to where Adam was hiding. He knew all about that. He was trying to direct Adam to realize where he was and to locate himself. When Jacob wrestled with the angel all night at the Brook Jabbok the angel finally said, "What is thy name?" The angel asked the question not because he didn't know Jacob's name, but to remind him that "Jacob" means "the deceitful one," that his name refers to one who hasn't lived right. Then the angel gave him another name.

When God found Elijah at Mt. Horeb, sitting there resting, He asked him, "What are you doing here?" God knew what he was doing, but He wanted to arouse him to the fact that he was sitting while there was work to be done, that he was brooding while a message needed to be declared.

Has our life been one of laxness, of sitting by idling away our time, perhaps occupying ourselves with things that are not essential, and allowing the more essential things to pass by undone? Have our attitude, our worship, and our love been an honor to God, or have we been primarily engrossed with formality and procedure? Do we have a religion just at times of worship and not at other times?

Christians need questions asked of them in order to make them think. So do sinners. It is very easy to become listless, to just become

thoughtless. Sometimes it seems that the American people in particular give very little thought to spiritual things. Many people are well satisfied to let the preacher preach anything he will, their only response being, "Well that's all right." And they continue to live thoughtlessly the same old way. Christians need to be stirred to thinking. One reason people become engrossed in the affairs of this world is that they do not stop to think. They do not analyze.

We need to ask ourselves the question, "Lovest thou me? Have we learned to love Jesus and to manifest that love in a thoughtful way? Perhaps one of the greatest sins of Christians is the sin of carelessness. "How shall we escape, if we neglect so great salvation?" Or do we procrastinate, hoping to do it some other time? Lulling us to sleep is one of the devil's tricks. There is nothing seriously wrong with sleeping, but how it draws us away from Christ when we ought to be busy thinking!

There are other questions that we might place beside the one being discussed. We might ask, "When did I last read the Bible?" "When did I last pray?" "When did I last give testimony?" "When did I last witness to some needy soul?" We may ask even some personal questions concerning our own experience such as, "Am I really saved?" "Am I sure of my salva-

tion?" "Am I positive that if the Lord would come today I would go with Him to be in the glory world?" "Where would I stand if the trumpet were to sound in the next five minutes?" It would be well to think about these questions often.

But the most important question is, "Lovest thou me?" Then, too, what is our motive for loving Christ? Jesus would say, "If you *do* love Me, *why* do you love Me?" One time we confessed Christ. Why did we do it? Is that motive still valid? Is it appropriate to continue our Christian experience by the same motivation? Why did we confess Christ in the first place? What made us willing to go forward, receive instructions, accept water baptism, and make our vows? Should the same motive be a part of our thinking? We became members of whatever church it might be, accepted its standards, doctrines, principles, and the teachings for which it stands. Are the motives that we had at that time still valid, or have they changed? Do the principles change that are laid down for us in the Scriptures?

When I pray, why do I pray? What is the purpose of prayer? Is it that I feel that it is my duty, that I ought to pray once a day, or do I pray when I am in particular need or maybe facing some trial or catastrophe? Is our prayer for selfish purposes, for ourselves, or do we pray that we might be helpful to

others; that we might glorify God? Might our motivation be a combination of these? If so, is it still valid?

I wonder whether we shouldn't test our motives. Isn't that what Jesus was interested in doing when He asked of Peter the third time, "Lovest thou me?" He said in effect "If you do, why do you love me, Peter? Is it because you have been identified with the group of men who in a short while have more or less been able to accomplish great things in this world? Or is it a deep sense of love that you have for Me as Christ?"

Perhaps that brings us to the third point in looking within—testing our love. Is the expression and testimony that we give genuine, or is it superficial? Is it from the heart or is it from the head and mind? Is there any sense of hypocrisy in our expression of love? Do we honestly love God? We say we do. When a parent wants the love of a child to be expressed the parent takes the child in his arms and holds him for a while and sings to him and they sing and talk together, and then they just sit and love. Have we ever loved God like that? Can we love God only in activity? Can we love God only in expressional things? Do we ever just sit and love? I wonder if God doesn't get lonesome for our love, for us to just sit and think about Him and His goodness and then allow this love to grow within our hearts and our

lives. That's what brings about the transformation of people. It's when His love begins to flow through us and we begin to respond. Sometimes I think the art of meditation and waiting has been well-nigh lost. We are so active and so full of duties, at least we feel we are so, that we constantly must be on the move. We ought to take time just to look at Christ and worship.

Do we love God merely that we may escape hell? There should be a higher motive. It is interesting to know that the Lord Jesus said that not everyone that saith unto me, "Lord, Lord," shall enter into the kingdom of God. Only certain ones will enter—those who do His will. Are we in that class? Love must be more than words. Words are empty unless they are filled with meaning—unless they come from the heart. To make a resolution is fine, but we must have more. We must have love for God.

To love God truly requires a new heart. The old nature is evil. It's inclined to sin and iniquity. Yes, we are sinners in our very nature. We cannot love God until we have a change of heart, a new heart. The old heart is constantly deceitful and desperately wicked. "Who can know it?" the Scripture says. It is unmanageable. In fact, it is enslaved to the devil; it gives one much trouble. But the new heart does not come by resolution, or change of attitude, or by a certain decision that

you or I may make. The new heart is a heart that is born from above. Jesus said, "Marvel not that I said unto thee, ye must be born again." It is a heart that God gives. The prophet said that the Lord will take a stony heart out of us and give us a new heart. It requires supernatural power to do that. You and I cannot do it for ourselves. We cannot truly love God until His love is born with in us, until He gives us a new heart.

It is so easy for us to be deceived that I think a frequent careful examination is in order. Let us make certain of our standing before God. Are you sure that you love God? "Simon, son of Jonas, lovest thou me?" Is the love of God flowing out through us to our fellow men and to the world? Can the world see the love of God through us?

J. J. Hostetler in Christian Monitor

DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN. . .
THE FIFTH DISPENSATION
PART 12
OF THE WORLD CONTINUE

After the "FALL" of man, and after the first four Dispensations, we find, God in His mercy began to prepare and lead a people, His called out, from the kingdom of this world, or from other people, a separate people, for his kingdom. We should ever be mindful of the fact, that God's Word teaches us that God's kingdom, in its nature is Spi-

ritual and separate from the kingdom's of the world.

As we follow, the Bible account of God's doings, we are made to believe that He designed to prepare the way for man's Redemption and Reconciliation, (after his fall) through His Son Jesus Christ. That people became the children of Israel, whom God allowed to have a King and become a fleshly kingdom. For centuries, God watched over and protected this people, from their enemies, but when they forsook Him and became idolators; His Glory left the Temple and He gave them over to their enemies.

Let us follow Israel, until God allowed them to have a King and an earthly kingdom. Remember God said, "And ye shall be unto me a kingdom of priests, and an holy nation," Exod. 19:6. Follow them. . . through the descendants of three of the tribes, Gad, Reuben and Manasseh, half tribe of the son of Joseph. The Word says, "Unto them were given the kingdom of Sihon and the kingdom of Og."

NOTE: The account, as given by Moses. Num. 32:29-33, "And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you; then ye shall give them the land of Gilead for the possession: But if they will not pass over with you armed, they shall

have possessions among you in the land of Canaan.

"And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this Jordan may be ours. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about."

God through Moses is keeping his covenant, with the fathers, to give them the land of Canaan. God confirms their territory and the boundaries of their land in Deut. 3:12-13; and Joshua 13:1-15, showing an inheritance was to be given to the other nine tribes and the other half tribe of Manasseh, save to "Levi" He gave non inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance; as he said unto them," Verses 13-14.

In the days of Joshua, who succeeded Moses as God's chosen leader of His people, we record seven items, events, Historical account of the children of Israel, in his day, concerning the "Fifth Dispensation" First, there was the invasion of the land, Josh. 1:5. Second, The fall of

Jericho, Josh. 6. Third, The Battle at Ai, and Israel at Ebal and Gerizim, chapters 7 and 8. The other 4 items are, "The conquest of the South, The conquest of the North," and the list of kings smitten. The division of the land, the appointment of the cities of refuge, and the Farewell address and death of Joshua.

The leading topic of the book of Joshua is, the conquest and division of the land of Canaan.

Before the death of Joshua the people promised him that they would serve the Lord God, Josh. 24:13-14. After Joshua's death, in the days of the Judges, they took Hebron, but some of the Canaanites were yet left. God sent an angel to rebuke His people, at Bochim, shewing the wickedness of the new generation after Joshua, and their punishment, Judges 2:1-2. The Word records that they buried Joshua, "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," Josh. 2:10. And we find that this new generation forsook the Lord, by following other gods, so the anger of the Lord was hot against them wherever they went.

After this, God raised up, Deborah, Barak, Gideon and others, to deliver Israel out of the hands of their enemies. However they were oppressed, and they cried out to God. God in His mercy again pitied them

as they repented. Nevertheless they served the Philistines forty years.

In this we have an example of God's unchanging law. Gal. 6:7-8, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In those days, all these things happened to Israel, and more, and when we come to the end of the days of the Judges, we learn, that there was no fleshly King in Israel. God who is a Spirit led and ruled over His people. "Every man did that which was right in his own eyes," Judges 21:25.

The book of Judges gives the history of Israel, during the time of the fourteen Judges. We think of these in three different periods. First the period immediately after the death of Joshua; Second the period of the seven apostates: Six Sevitudes, and Civil War; Third, the period of confusion and Anarchy. The Book of Judges may be compared, as a companion Book, with the Book of Galatians. Let us compare the relapse of Israel into idolatry, with the backsliding of the Galatian Church into ceremonialism.

We note: "Character Studies," in those days, such as Deborah, Gideon, Jephtha and Sampson. God rose up also Ruth and finally Samuel in Israel. Also there was Hannah, Eli and the sins of his sons.

God reveals to Samuel the destruction of Eli's house. Israel is again overcome by the Philistines. The "Ark" of God is taken. Hophni and Phineas are slain. Eli hearing the tidings falls backward and his neck breaks.

The prayer of the righteous changes things. Samuel prays and the Philistines are discomfited. By the occasion of the ill government of Samuel's sons the Israelites ask for a king. We have reason to believe that God did not want them to be like other Nations and set up a World-Kingdom.

Samuel warns them how their king would rule over them. I-Sam. 8:18-22, "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

This reminds us of some professed followers of Christ today, attempting to follow Him, yet striving to be like the world, looking to secular Government to solve all their problems, rather than trusting God. "And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, harken unto their voice, and make them

a king." God did not at that time forsake His people Israel, but still recognized them in their earthly kingdom, (a kingdom of flesh) among the kingdoms of this world. God had not yet set up His Spiritual kingdom, "which shall never be destroyed," Dan. 2:44.

Let us now follow the kingdom of Israel, throughout the time of their reign on the earth until they lost it and were carried away into Babylon, Nebuchadnezzar's kingdom. Note: Israel's first earthly king, Saul. God revealed to Samuel, Saul's coming and his appointment to the kingdom, or kingship, and also his "anointing," 1-Sam. 9:15-17; 1-Sam. 10:1.

"And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! This same shall reign over my people." "Nevertheless Samuel did not yet tell Saul the matter of the kingdom."

While God allowed his people to become an earthly kingdom and have a king, yet it seems it was not his will, from the following verses. 1-Sam. 10:17-19, "And Samuel called the people together unto the Lord to Mizpeh; And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of all kingdoms, and of them that oppressed you: And ye have this day rejected your God, who himself saved you out of all your adversaries and your tribula-

tions; and ye have said unto him, Nay, but set a king over us.

Now therefore present yourselves before the Lord by your tribes, and by your thousands." We do not wonder that God did not want His people to have an earthly, fleshly, kingdom, for we hear Christ saying, who is the son of God that His kingdom, the "kingdom of heaven," is "not of this world," Jno. 18:36. Nevertheless, we find that God preserved and led His earthly people, when they would obey Him, until such a time, that He would set up His spiritual everlasting kingdom, for all those who would accept it.

Samuel then tells Saul the "manner of the kingdom," and after he is confirmed they renew the kingdom. 1-Sam. 11:12-15; This, Samuel, "wrote it into a book and laid it up before the Lord." Hence Saul was "made king in Gilgal, before the Lord; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly."

Saul enters into kingship, 1-Chron. 14:47. But it wasn't long until God rent the kingdom from him, 1-Chron. 15:28; 28:16-17, and gave it to David. 2-Chron. 3:9-10, "So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and

over Judah, from Dan even to Beersheba."

In our next article we will discuss the kingdom in the house of David, to the time the kingdom was divided.

Bro. Wm. Root
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WHAT SHALL I DO WITH JESUS?

"What shall I do then with Jesus which is called Christ?" Matt. 27: 22.

Pilate is at the one end of the large porch called the Pavement, on his judgment seat, dressed in a scarlet robe—one of the most attractive uniforms of the day. Standing near we see Jesus, alone and friendless; without anyone to accompany Him, or to petition for Him, or to represent His case. Surrounding Him are scribes, chief priests, elders, Pharisees, the mob—all shouting and crying out against Him.

The judge wanted to do something great this day. And the opportunity was at hand. Let us note three things as we consider this question: "What shall I do then with Jesus which is called Christ?"

First, we see the peculiar character of the prisoner. Though he too was a Jew, He completely convinced Pilate that He was innocent of the charges of the other Jews who were present. A very slight examination

revealed to Pilate that it was all a put-up job on the part of the Jews who were crying for His crucifixion. The conviction that Christ was a just man was confirmed when his wife related her dream, then pleaded that he have nothing to do with this just man. His conviction was again strengthened when he sent Jesus to Herod for judgment, and Herod returned Him without making any charges against Him. The governor was convinced that only hypocrisy and enmity motivated the people to bring this prisoner to him.

Now they cried out, "If thou let this man go thou art not Caesar's friend," Never had he heard such remarks from Jews. They had never been so zealous for Caesar. It was another indication of their hypocrisy.

Pilate then attempted to release Him. He thought of a scheme, a plan that might work. I'll set before the people the worst robber I can find—one the people would fear to have loose because of his dangerous character. He'd be liable to meet any of these men some evening and kill them in order to rob them. He has scourged the community with his episodes, broken into houses, and scared women and children. No one would want Barabbas to be free. I'll work it that way.

Before him Christ stood, innocent. No real charge could be found against Him. He was guileless and without sin, perfect in humanity,

perfect as God's Son ; ready to be of some good to all.

Next we want to notice the answer to Pilate's question, "What shall I then do with Jesus which is called Christ ?" The crowd accused Pilate of being disloyal to the emperor. The accusation cut deeply. The governor was concerned about public relations and those people to whom he was responsible as governor.

If I let Him go and make these people unhappy they'll report me to the emperor and he'll make an investigation. Pilate knew that his past life and activities as governor were not too clear, not too honorable and he didn't care to have them brought to light at this time by any investigation the emperor might make. He was in a predicament. He had allowed his evil ways, his sins, and his wrongs to lead him off the right path as the governor of the people. He found himself caught in his own trap. He wanted to be just. He wanted even more to save his face, to save his reputation. He wanted to save his integrity in the eyes of the people. He wanted to save his office, his financial support. In fact, he wanted to save everything that concerned his reputation and prestige.

How true that is of every one of us ! We often find ourselves in predicaments, and the first thought that we have in answer to our problem is to save our face in the eyes of

the people, to save our position, and our prestige. Can it be possible that men will stoop to low things in order to save their face ? Is it possible that men and women become so ensnared in the evil ways of this world that material and earthly things take priority over the spiritual and the right ?

Pilate was in a trap. The sins and the wrongs that he had committed drove him farther into sin. There is no escape from an evil trap that we have laid and prepared for ourselves and have become caught in. One lie will follow another, another evil deed must support the previous one. The governor became a slave to his past, and the people were now the instrument of his punishment. Finally, in desperation, he called for a basin of water and dramatically washed his hands in front of the people.

"Se thou to it ; I will have nothing to do with it. It is your matter." But we can't wash away our sins with water.

The third and last thing we want to note is that an indulgent present deprives us of future privileges. We are now conditioning ourselves for tomorrow. We are now laying the groundwork for the privileges that shall be ours in the future.

How true this is in every walk of life ! Take health, for example. Your health in the future depends on what you do today—the way you eat and the care that you give to

your bodies. It is true in education. The training and preparation of today determine the product and result of your life in the days that are to follow. The way you spend the hours of today determines the character that you will manifest to the world tomorrow. The money that you save today by your thrift and care determines some of the privileges you will have in the world tomorrow. You cannot build character in a day. Rome was not built in a day, neither has any great character come into existence in a moment of time.

The tenor of our ordinary lives from morning to night determines the quality of our life in the world of tomorrow. How we live in the ordinary moment determines how we will respond when we meet the crucial or exceptional experiences of life. You have seen someone confronted with a great crucial hour. When he comes out victoriously, having surmounted his problem, you think, Wasn't that wonderful? His strength wasn't suddenly created. He had prepared previously.

Pilate, too, had prepared previously. Now he was trying to save his face with all the Jews, the elders, the priests—to save his face with the entire crowd. In a desperate attempt he delivered Jesus to them and allowed Barabbas to go free. But it wasn't long until the very same Jews went to the emperor with complaints about some other

deeds of Pilate. The emperor initiated an investigation and discovered Pilate's evil life. Pilate, according to the best authorities in history, was banished; and there in the lonely hours of his banishment he took his life—a tragic ending of his own faulty preparations for life.

There is a disabling power in sin that weakens us in the moment when we need all our strength and vitality to meet life and make our decisions. David was a man after God's own heart. He wanted to build a house for God. But God told him, "You're a man of war; you have much bloodshed in your past. I'll raise up another for this task, even your son Solomon." David was disabled by his past.

How many times can we look back and see where the past has ruined our present! And perhaps our present will ruin our future. The disgrace of sin leaves us scarred and stained and hinders us from doing our very best. Our decisions and choices today in answer to questions such as this, determine our tomorrow. "What shall I do then with Jesus? If we decide properly today, we can enjoy the privilege of the power and grace of Christ tomorrow and meet the future with faith and purpose.

The experiences of those who have chosen wrongly verifies this principle. Some people have chosen the wrong vocations, the wrong jobs, the wrong place to work. Some

times they are legitimate in themselves, and yet they have limited people's growth in Christian life and service. Wrong choices have been made as to companions, marriage relations and organizations that one may become associated with. Many a person has had a shallow and disappointing Christian life because of neglect, procrastination, and wrong emphasis when starting out in his Christian experience. Such people have allowed emphasis on the external to exclude emphasis on the internal, have allowed zeal to supercede knowledge.

If we fail to build our spiritual resources today we can expect defeat tomorrow. Unless we build a spiritual fellowship with Christians today in the Church of Jesus Christ, in a program of world-wide evangelism, in witnessing and giving testimony, we can expect to have some lonely hours tomorrow. If we do not develop our devotional power today in spending time with the Word, in prayer, and in becoming thoroughly acquainted with Christ, and with the men of old as we find them in the Scriptures, we will not find some rich experiences coming our way tomorrow.

We should learn from men who have gone before. Pilate was perplexed. He knew that Jesus was innocent. He wanted to be brave. He wanted to be the friend of Jesus. Here, in front of all these people, he wanted to do the right thing

more than anything else. But he was tied fast by the fetters which he himself forged.

"What shall I do then with Jesus which is called Christ?" Yes, it was not Jesus who was on trial. It was Pilate. It is not Jesus who is on trial today; it is you and I. How do we meet our trial? Can we answer this question with wholehearted surrender and submission to Jesus by acknowledging Him as Lord of all? Then He will prepare us for tomorrow.

Selected

HAVING A GARDEN THIS YEAR

There's one we all can plant:

1. First five rows of peas — Preparedness, Promptness, Perseverance, Politeness and Prayer.
2. Next three rows of Squash — Squash Gossip, Squash Criticism, Squash Indifference.
3. Then five rows of Lettuce — Let us be Faithful, Let us be Unselfish, Let us be Loyal, Let us Love One Another, Let us be Truthful.
4. No garden is complete without the Turnip — Turn up for Church, Turn up with a Smile, Turn up with a New Idea, Turn up with Real Determination, Turn up with Enthusiasm, Turn up with Reverence.

Sel. by Sister Ruth Drake

Whatever we make first in our heart's love, that is our God.

CHRISTIAN LIFE RISEN FOR ME

(Continued from April 1st issue)

Daily we need to appropriate the power which has been provided for our victory over temptation and sin. This we do through recognizing the signal importance of the power which raised Christ up from the dead. To live in this manner means that we will be walking in newness of life.

To anticipate the return of our Lord in glory has and should have a place in our thinking concerning the resurrection. However, the grandeur of that future glorious event should not obscure, for us, the privilege and responsibility to enjoy the priceless pleasures of joy, peace, and victory in this present life. Through a daily utilization of Christ's resurrection power in our lives, this will become a reality for us. "For it is God which worketh in you both to will and to do of his good pleasure," Phil. 2:13.

Sober reflection upon the imminency of our living Lord's second coming will challenge us to live today in the power of His resurrection. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved

in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time," I Peter 1:3-5. A living faith in the unfaltering promises of God will unlock for us the realities and glorious possibilities for Christian living, even in our day and age.

Selected

RESPONSIBILITY

Too little consideration is given to the obligation expressed in this term. All men are responsible to God, in accordance with the degree of light they have, and their authoritative relation to their fellow men. We who have the light of the Gospel should daily feel our need of comprehending our responsibility. True enough, our duty is limited by the degree of our opportunity and by our capacity. The man born blind cannot be asked to thank God for the beauties of nature, neither can the dumb be asked to speak only the truth to his neighbor; but there are few commandments in the Gospel that do not bring a duty to the most of us who call ourselves christians.

Our first responsibility is to God; then we have responsibilities to the home, the church, and the State. How often we forget that we are responsible to God for doing our duties to all! How often do we forget that dishonoring parents is disobeying God? Does not the rejection of our brethren increase our responsi-

bility to God ? The advice of our Lord to His apostles was, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Matt. 10:14. Surely this will be against them in the judgement. Just so if I have no love for lost souls and am not discharging my known duty to home, church, or state, I would say the dust of the whole earth is against me. o

Our debt increases in proportion to what God and man have done, or offered to do, for us. With the love of God in our hearts, we are asked to love our neighbors as ourselves. Do we seek for occasions to show our love to our fellow men ? While the Scriptures are plain that man never will have the wherewithal to do our duty to the home, the church, and the State.

We may, however, get ourselves under a heavier load than we can carry. We may get ourselves where we would owe our service to two neighbors the same day, and we cannot be two people. But we can do our part.

Our responsibility also increases with our maturity and authority. The child is not asked regulate the order of the home. But do we not perhaps take upon us unnecessary authority ? Could not the responsibility of the church leadership be divided somewhat among faithful members or the whole body ? Am I

perhaps taking upon myself the responsibility of saying what may have been more wisely said to another ? What provokes me to say this is that some say that they have more than they can do, and we sympathize with them, while others have virtually nothing to do.

The more we examine the account book, the Bible, the more we will come to realize the greatness of our responsibility, and by sincere prayers and the help of the Holy Spirit, we will receive a greater burden on the subject.

Selected

THE BLESSED UNNAMED "THEY"

"And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple" And the lame man. . . was healed, Acts 3:2, 11, 16. The lame man who was miraculously cured through the power of Christ, was in the exact spot where he could catch the attention of Peter and John only because of the gracious help of his faithful friends.

The unnamed they, who bore him to the place of healing were very important actors in the drama and yet are known only to God. Often evangelists and ministers are aided much, when some poor sinner is healed of the disease of sin and forget the

many others who have lent a helping hand in the process.

Frequently in the Bible we read, "And they brought him to Jesus." Those involved are not specially mentioned, but their deeds and names are recorded indelibly in God's blessed Book of remembrance. All will share in the rewards reserved for those who help along the work of Christ.

Blind George Matheson has given us a lovely word on this subject. He claims: Son of man, gate of all beautiful temples, help us to remember those who carried me to Thee. They sank often beneath their burdens and made no sign; they passed and left no monument; but they opened for me the gate called Beautiful, and I have entered in. Let me be thankful for those voices, now long silent, that led me on. Let me praise Thee for the speechless prayers and the lovely vigils of hidden lives and influence that beckoned me onward to Thee.

If you are saved today, it is due, no doubt, to the scores who have prayed for you, the parents who have sought to turn your steps to the Lord, and the uncounted testimonies that have come from many sources. How thankful we should be for those unnamed helpers who throughout the years have cared for our soul. God remembers each one and will reward them richly when He comes to make up His jewels.

Now as we tread the narrow way
That leadeth upward through the
night,

Lord, may we also sweetly aid
Those weary souls who need Thy
light.

Selected

THE VALLEY

I have been through the valley of
weeping,

The valley of sorrow and pain:
But God of all comfort was with me,
At hand to uphold and sustain.

As the earth needs the clouds and
the sunshine,

Our souls need both sorrow and
joy;

So He places us oft in the furnace,
The dross from the gold to destroy.

When He leads through some valley
of trouble,

His powerful hand we can trace;
For the trials and sorrows He sends
us

Are part of His lessons of grace.

Oft we shrink from the purging and
pruning,

Forgetting the Husbandman knows;
The deeper the cutting and paring,
The richer the cluster grows.

Well He knows that affliction is
needed;

He has a wise purpose in view,
And in the dark valley He whispers,
"Hereafter thou'lt know what I do."

As we travel through life's shadowed valley

Fresh springs of His love ever rise;
And we learn that our sorrows and losses

Are blessings just sent in disguise.

So we'll follow wherever He leadeth,
Though pathways be dreary or bright

For we've proof that our God can give comfort,

Our God can give songs in the night.

Sel. by Sister Ada Whitman

ON THE WINGS OF PRAYER

On the Wings of Prayer, our burdens take flight,

And our load of care, becomes bearably light.

And our heavy hearts are lifted above

To be healed by the balm of God's wonderful love.

And the tears in our eyes are dried by the hands

Of a loving Father, who understands
All of our problems, our fears and despair,

When we take them to Him on the Wings of Prayer.

Just close your eyes and open your heart,

And feel your worries and cares depate,

Just yield yourself to the Father above

And let Him hold you secure in His love—

For life on earth grows more involved

With endless problems that can't be solved—

But God only asks us to do our best,

Then He will "take over" and finish the rest —

So when you are tired, discouraged and blue,

There's always one door that is open to you—

And that is the door to "The House of Prayer,"

And you'll find God waiting to meet you there,

And "The House of Prayer" is no farther away

Than the quiet spot where you kneel and pray—

For the heart is a temple when God is there,

As we place ourselves in His loving care,

And he hears every prayer and answers each one,

When we pray in His name "Thy Will Be Done"—

And the burdens that seemed too heavy to bear,

Are lifted away on "The Wings Of Prayer."

Helen Steiner Rice

Sel. by F. B. Surbey

“COME UNTO ME”

In the main lobby of the Broadway entrance to the great John Hopkins Hospital, in Baltimore, there stands a statue of the Christ, which is titled “The Divine Healer” done by the noted Danish sculptor, Thorvaldsen. And as one looks upon that magnificent statue of marble, towering ten and one-half feet high, with out-stretched arms, in an attitude of mercy, it seems to be pleading, pleading. “Come unto Me.” ready to enfold the troubled and suffering humanity of the whole world into His embrace. In spite of rejection, this pleading continues, as we read in the 9th chapter of Isaiah, “For all this, His anger is not turned away, but His hand is stretched out still.”

A good part of Christ’s ministry was spent extending this invitation to “come.” “Come unto me, all ye that labor” (Matt. 11:28) “If any man thirst, let him come” (Jno. 7:37) “Come unto the marriage” (Matt. 22:4) “Come; for all things are now ready” (Lk. 14:17) “The Spirit and the bride say, ‘Come’ ” (Rev. 22:17) on and on throughout the Scriptures is repeated this simple yet forceful invitation to come. God’s people throughout all ages have been hearing this invitation and been *urged* to come.

Were anyone to doubt or question why we should come—may we review some of the reasons as set

forth in the Scriptures.

Come into a place of safety:

After God created the earth and the population had become so desperately wicked that it repented Him that He made man, and He decided to destroy it with a flood of waters, the Lord said unto Noah, “Come thou and all thy house into the ark.” This invitation was extended to Noah and his family, and I do not know that the invitation went any farther. It is doubtful if it would have been accepted by that wicked generation, had it been extended generally. How much more favorably we are situated today under grace, when all are invited. “Come unto me *all* ye that labor and are heavy laden.” We are being subjected to a flood of sin and degradation today just as destructive as the deluge of Noah’s time, and only some of the most violent forms receive any counter measures from the forces of morality. Great men of the day no longer are shocked, but accept it as a condition they can do nothing about, or even worse, condone it. We are troubled and perplexed. In a world of turmoil, with wickedness and the forces of evil continually growing, and with insecurity on every hand, where else may we find safety but under the protecting arm of God?

Come to a goodly fellowship:

The children of Israel were on their way out of the wilderness of

Sinai, when Moses said to his brother-in-law Hobab, "We are journeying unto the place of which the Lord said I will give to you: Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel." Here we have no abiding city, but seek one to come. Certainly, we have houses which we call home, but they are only resting places for transients. We enjoy these homes, and we enjoy the fellowship of our fellow travelers who meet with us here at these rest stops, where we may receive encouragement and help each other on our journey. Perhaps a word of comfort or a word of cheer from one who is also traveling our way, and often a word of warning from one who has been on the road before may save us much grief, and our journey made more certain. When through good fellowship we make common cause, much may be accomplished that would be impossible acting alone. Good fellowship is one of the richest rewards of a Christian life, this side of paradise.

Come for personal cleansing:

"O Jerusalem, wash thine heart from wickedness, that thou mayst be saved. How long shall thy vain thoughts lodge within thee?" Jer. 4:14. "Come now, and let us reason together" saith the Lord: 'though your sins be as scarlet, they shall be as white as snow,' Isa. 1:18. Oh, what beauty, what solace is contained in these invitations to come.

"Come now, and let us reason together." What love; what tenderness is expressed in these few words. It has been well said that Heaven is a prepared place for a prepared people. The place is already prepared. It remains only for those who hope to enter there to make preparation. The way is clear; the call is out, the plan is laid. Acceptance of the terms is all that is needed to make it work, for it is certain that no unclean thing may enter in. A spiritual cleansing is necessary.

Come for rest of soul:

One of the utmost desires of humanity today is security. It is the prime motive of most of our routine activities, and is evident on every hand and in all degrees. Nation rises against nation and wars are waged in the name of freedom, or shall we say security? Class against class, continually striving, each to gain an advantage and make their position more secure. Our daily tasks challenge us and we put forth an effort to secure ourselves and our loved ones against the want of food, clothing and shelter. And it is right. Pity the man who ceases to seek his daily bread, nor give a thought to the morrow. In this fair land perhaps many of us are forgetful of the wonderful opportunities we have to get this sort of security, and neglect to return our thanks and appreciation for this glorious privilege, to the source of all good things. We are told, and I truly believe this

same degree of security does not exist in every land today. While it seems necessary and desirable that we continue striving to make our daily needs more secure, may we not overlook nor neglect that effort which leads to Rest of the Soul. "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*," Matt. 11:28. Working to supply our daily needs seems like a natural effort; but so many fail to realize the necessity of securing the soul, or the task seems too great. That is the very situation Christ means to reach in Matt. 11:28, for it is something we cannot do of ourselves. We need help and His promise is sure. Oh young man and young woman: Ye who are hesitating and laboring under a heavy load; turn to the 11th chapter of Matthew, read the 28th, 29th, and 30th verses again and again, and I am confident you will receive inspiration and strength. Cannot you see Christ standing there, with arms outstretched, pleading, pleading?

Silas H. Hess
in the Vindicator

The best place to prepare for the duties of life is, like Mary, at Jesus' feet.

Criticizing another's garden will not keep the weeds out of your own.

SUNDAY SCHOOL LESSONS

FOR MAY 1968

PRIMARY LESSONS

- May 5—In Jail. Acts 16:16-40.
 May 12—Paul's Friends. Acts 18:1-28.
 May 19—Paul's Enemies. Acts 19:1-20:1.
 May 26—Enemies Get Paul. Acts 21:17-23:35.

ADULT LESSONS

- May 5—Repentance Turns Away the Wrath of God. Jonah 3:1-10.
 1—Is true repentance becoming a rare thing among Christians?
 May 12—MOTHER'S DAY. Proverbs 31:10-31.
 —Are good mothers a major factor in the success of the future church?
 May 19—Repentance Precedes Baptism. Luke 3:1-8; Acts 2:37-40.
 —Will baptism serve any good if the applicant fails to repent?
 May 26—Baptism of Christ As An Example For Us To Follow. Matt. 3:1-17.
 1—Why are modern religions overlooking baptism in their doctrine?

THE BIBLE STUDY BOARD

We cannot solve the mystery of life but we can achieve the mastery of it.

BIBLE MONITOR

VOL. XLVI

MAY 1, 1968

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MOTHERHOOD

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also," 2 Tim. 1:5. Although women do not hold a notable place in the Bible, throughout the Old Testament at least, yet motherhood is a position of great note throughout the Bible..

Some of the out-standing mothers of the Bible are: Sarah, the mother of Isaac, to whom God gave a son in her old age; Rachel, the mother of Joseph, who became the savior of his people; Hannah, the mother of Samuel, who was granted a son in answer to her prayers; Elizabeth, the mother of John the Baptist, of both parents the Bible tells us, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameness," Luke 1:6; Mary, the mother of Jesus, of whom we can certainly gather that she was a pure, devoted, loving virgin. Also we find grandmothers and mothers-in-laws mentioned in the Bible.

No doubt we can each look back

with fond memories to our beloved mother. The one who kissed away our hurts and tears during our childhood. The one who bestowed the tender touch without which a home is barren. The one who gave a multitude of tender and loving ministrations that only a mother can give. The one who toiled early and late, perhaps often when too tired to continue about, yet continuing on till the duties of life were finished. No one can imagine the many efforts and cares required to properly raise up children. until faithfully tried to a successful end. Our tribute must go out to a full line of motherhood, which includes grandmothers though perhaps in most cases we hardly knew them. Also that of mother-in-law without whom many blessings and joys would have been missed and in some cases also that of a true and faithful step-mother who was often a mother to us.

Many mothers of whom we would like to know, have no record in the Bible. The mother of Abraham must have been a notable mother to have such a son. The mother of Peter and of Paul we have no record. Again

we know little of the mother of many of our church fore-fathers, who through their faithful tender care wrought a son of unlimited value to many God-fearing christians.

What especially is notable in motherhood ? It is not only the biological act of bringing new lives into the world, for animals have that capacity. Motherhood is noted for the christian characteristics which make up mother. The type of love that is highest in human relationship. A Godly faith which has carried them through the many trials and problems of life. The determination to endure hardship, suffering and deprivation that her offspring may have the best things of life. Without zeal and industry few mothers would have raised children, much less notable children for her Lord. No individual spends so much time with a child, in it's tender pliable age, when the many Godly characteristics can be molded into it's life. She can best teach them to lisp their first prayers, learn their first songs of praise for their Heavenly Father and teach them the many accounts of Godly individuals which can instill in the child faith, devotion and Godly love.

It is sad to say that not all mothers have even desired the Godly characteristics upon which we have been meditating. Perhaps many of them could acquire these gems if they were concerned about their eternal welfare, rather than style, a-

musements, artificial attractiveness or perhaps even honor and wealth. Recently a husband bemoaned to me concerning the profanity of his wife, even before her children. No doubt many mothers have been led worldward by the modern ways of employment among the masses and god-less groups, where they feel necessary to be to earn a livelihood. If one must work among sin and sinful practices ; does one need to make these a part of their lives ? True we are in a sinful world, but we ourselves are responsible for how much of these sinful practices we partake of.

Truly the crown of motherhood is godliness, for without this virtue to top all the other good and noble qualities of motherhood, she cannot completely fulfill the plan and purpose of Almighty God. We pay our sincere tribute to all the Godly mothers, who through love, industry, faith and sacrifice have molded, our lives and all that is worthwhile upon the land which the Lord God has blessed us with.

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN PART 13

We have shown the reader that the Lord "rent" the Throne of Saul, Israel's first king, from his house, and gave it unto David his son-in-law. David declared in his writing of the Psalms, a wonderful promise,

which God gave unto him, concerning his Throne, which God would give to His beloved Son, (of David's seed) Jesus Christ. Psa. 132: 10-11, "For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body (posterity) will I set upon thy throne."

The next verse says that God's Covenant of this Throne will be "everlasting." "If thy children will keep my covenant and my testimony that I shall teach them, their children (posterity) shall also sit upon thy throne for evermore."

"For Ever More," . . . Does that mean they will sit, upon that throne in the flesh? Will Christ's throne be a fleshly throne? Luke 1:68-71, "Blessed be the Lord God of Israel: for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear."

We learn by these verses that

there can be no doubt that Christ is the One to occupy the "everlasting Throne" of David.

Luke 1:30-33 "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb and bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." A Spiritual Kingdom, Not of the World, For Ever.

We shall bring two Scriptural backings, which prove this fact from the Holy Scriptures. First, Christ's kingdom is not of this world. Jno. 18:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Second, we note the nature of the children of the "resurrection world" (after Christ comes to occupy His Throne, they neither die, nor will they pro-create). Luke 20:34-36, "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: for they are equal unto the

BIBLE MONITOR

Taneytown, Md., May 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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angels; and are the children of the resurrection"

Let us now follow the kingdom of Israel, throughout their earthly reign, from the time of David, to the time when they lost their earthly kingdom and were carried away by king Nebuchanezzar into Babylon.

The time came when the Lord delivered the kingdom to David's son Absalom, for a time, 2-Chron. 16:8. Later it was returned, to Solomon another son of David, after his death. I Kings 2:10-12. The days of David in which he reigned over Israel were "forty years," seven years in Hebron and thirty-three years in Jerusalem. "Then sat Solomon upon the throne of David his father; and his kingdom was established greatly." Here we give seven high points, in the reign of Sol-

omon: "one His sacrifices and his wise choice at Gibeon." "Two, the building of the temple." Three, The glory of the Lord fills the house." Four," "His prayer at the dedication of the temple." Five, "Jehovah appears to Solomon again at night." Sixth, "The Prosperity and fame of Solomon" and seven, "The visit of the queen of Sheba, and the death of Solomon."

We are told of the grandeur of his throne, that "there was not the like made in any kingdom," I Kings 19:20; 2 Chron. 9:10 As we follow the time of Solomon's reign, we find that the Lord became angry with him, "because his heart was turned from the Lord God of Israel, which had appeared unto him twice. And had commanded him concerning this thing," that of going after other gods:" and not keeping the Lord's commandments." Hence, God said, "I will surely rend the kingdom from thee, and will give it to thy servant," 1 Kings 11:9-12.

However, he did not rend all the kingdom away from Solomon. It was divided. He gave "ten tribes" to Jeroboam, and left one tribe to Solomon's house, for his servant David's sake, because David had kept his "statutes" and "commandments."

Before we close our study of the kingdom of Israel, we call your attention to the fact, that David recognized that Israel, "went from nation to nation, and from one king-

dom to another people," 1-Chron. 16:20; Psa. 105:13. He also recognized that God's is a kingdom, "It ruleth over all" 1-Chron. 29:10-11. Also Jerusalem is God's chosen city, has been in the past, will ever be in the future, is a type of the "Heavenly Jerusalem, The Holy City"

"Abijah king of Judah succeeded Rehoboam and made war against Jeroboam king of Israel, saying, Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David for ever, even to him and his sons by a covenant of sale?" 2-Chron. 13:5. Hence Judah prevailed over Israel in holding the kingdom, at the hand of Abijah.

In conclusion let us note the kings of Israel and Judah, to the end of Israel's kingdom. After Abijah we read of Asa, Jehoshaphat, Joash, Hezekiah, Josiah. Note a brief summary of these kings Asa removed his mother from being Queen, by a league with the Syrians he diverts Baasha from building of Ramah. In the days of "Asa" after his death Jehoshaphat his son reigned in his stead and strengthened himself against Israel," 2-Chron. 17:1. Jehoshaphat joined affinity with Ahab, king of Israel.

Please read and study the account of their affinity.

After the reign of Jehoshaphat he was succeeded by Jehoram, who was a wicked king There came a writing to him from Elijah the prophet, which writing told what would

happen to him. He was smitten with a plague of the bowels and died, 2-Chron. 21:4-12.

After this Ahaziah succeeds, reigns wickedly, and is slain by Jehu 2-Chron. 22:8-9. So the house of Ahaziah had no power to keep the kingdom. Athaliah then comes on the scene, destroying all the seed royal, save Joash, who usurps the kingdom. Jehoiada makes Joash king Athaliah is slain.

Following this we have the account of the reign of the succeeding king's, Jehoiada, Joash, both of these reigned well. Joash however after the death of Jehoiada falls to idolatry, and was slain by his servants. After Amaziah came Uzziah, Jotham, Ahaz, Hezekiah and his good reign, 2-Chron. 29:20-21.

Sennacherib Invades Judah, 2-Chron. 32:1-2. Space will not permit that we analyze all these accounts. See also, 2-Chron. 32:14-15. We learn that the Assyrians were destroyed by an angel, verse 21.

Manasseh made Judah and the inhabitants of Jerusalem to err, "and to do worse than the heathen, whom the Lord had destroyed before the children of Israel," succeeded Hezekiah, 2-Chron. 33:7-11. He was taken among thorns and bound with fetters, and carried to Babylon, where he humbles himself before God, and is restored to his kingdom.

Manasseh was succeeded by, Amon, who was slain by his servants. Josiah's reign who was next, was

good. He died and Jehoahaz succeeds him, but is deposed by Pharaoh," 2-Chron. 36:3-4. "And the king of Egypt put him down at Jerusalem, and condemned the land in a hundred talents of silver and a talent of gold. And the king of Egypt make Eliakim his brother, (that is the brother of Jehoahaz) king over Judah and Jerusalem, and turned his name to Jehoikim. And Necho took Jehoahaz his brother, and carried him to Egypt."

After this Jehoiakim is carried away to Babylon, by Nebuchadnezzar and Jehoiachin succeeds him.

We now come to Israel's last king, who is Zedekiah. His was an evil reign, 2-Chron. 36:11-21, We have the record of God's account, of this wicked king. Please study carefully. This was Israel's last king before they were carried away to Babylon and the proclamation of king Cyrus, king of Persia, a world-kingdom.

The last chapter of the Chronicles record the final finish of their kingdom. From Babylon the Jews were scattered all over the world, when they refused to walk in the ways of God. That is, all of them except the two colonies, who returned to Jerusalem, as recorded by Ezra and Nehemiah.

Hence Israel lost their right to their world kingdom, and when they rejected Christ their Messiah they lost their right to be called God's peculiar people and their Election,

as well, until they are grafted in again.

However, God promised them, at the mouth of His servant Daniel to set up for them an everlasting kingdom, that which shall never be destroyed.

The nature of that kingdom and its establishment, will be discussed, when we come to the Sixth Dispensation of the world. Before we finish the Fifth Dispensation we must go with Israel through the days of the Holy Prophet's of God and hear the conclusion of God's first chosen people, to the time of Christ the Messiah of the world.

To Be Continued.

Bro. Wm. Root

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Great Bend, Kans. 67530

THE MODERN DANCE

By E. S. Sonners, M. D.

The doctor who writes this article is a Nerve Specialist in Chicago and Los Angeles.

I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious maneuver preliminary to sex betrayal. It is nothing more, or less, than damnable diabolical animal-physical dissipation. A young girl

enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a frenzy that takes her back nearer to the beast. Do brother and sister dance like that? Father and Mother? Mother and Son? Why is the long married husband soon wearied of dancing with his wife? I tell you the basic spell of that dance is the spell of illicit physical contact. A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with a woman he truly loves, nor watch her dance with others.

We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig, or prude “conceited and especially proper,” and so I tell you frankly it is not safe to subject even the strongest men and women to the subtil temptations of the dance.

A TRAIL OF BROKEN HOMES PROVES THIS. The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit.

In view of the above strong statement from a worldly man, a doctor, a nerve specialist, I am amazed that some Christians “or so-called Christians” can still contend that dancing is all right. From a moral standpoint they should be against the dance. From the Christian viewpoint they should shun

and hate it as from the very pit of hell, “Wherefore come out from among them, and be ye separate, saith the lord, and touch not the unclean thing; and I will receive you,” 2-Cor. 6:17.

Sel. by
J. F. Swallow

JESUS' MOTHER

“Now there stood by the cross of Jesus his mother.”—John 19:25a

INTRODUCTION

This month, on the second Sunday, as a nation we will observe Mothers' Day. The idea is said to have originated in old Virginia. A mother who lived in a little town there, had been such an inspiration to the community in which she lived that at her death the Sunday-school superintendent wanted a special memorial service to be arranged. Miss Anna Jarvis of Philadelphia, a daughter, was requested to arrange this service honoring her mother, and while doing so was inspired with the idea of a day of tribute for all mothers. So out of the beautiful service for her own mother grew the idea, and her plan spread throughout the Sunday schools and churches of the nation.

This idea of a special day for outward demonstration of appreciation of mother love became so popular that in 1914 President Wilson issued a proclamation setting aside

the second Sunday of May as the official Mother's Day—this day to be a national expression of love and reverence for the mothers of the country.

The proclamation, issued May 9, 1914, read in part as follows: "Now, therefore, I, Woodrow Wilson, President of the United States of America, by virtue of the authority vested in me by the said Joint Resolution, do hereby direct the government officials to display the United States flag on all government buildings and do invite the people of the United States to display the flags at their homes or other suitable places on the second Sunday in May as a public expression of our love and reverence for the mothers of our country."

The white carnation is the accepted floral emblem for Mother's Day; its whiteness indicating the purity, its fragrance the sweetness, and its endurance the everlasting qualities of mother love. It is becoming more and more the custom for the red flower to be worn for the living mother and the white for the departed one, roses often being used instead of carnations.

For a Mother's Day message we naturally think of Mary, the mother of Jesus. By looking into her mother life, may we notice a few characteristics of an ideal mother.

I. She Was Pure In Heart.

We go back previous to the birth

of Jesus. We notice the conversation of the angel with Mary—"And the angel came in unto her, and said, Hail, thou that art highly favored. the Lord is with thee: blessed art thou among women," Luke 1:28, also verse 34—"How shall this be, seeing I know not a man?" We can imagine the surprise with which Mary would receive such an announcement. Certainly it was needful that Jesus, the Son of God, God in flesh, should be born to a virgin, one who was "highly favoured" by the Lord, adored and praised by women, and pure in heart. Furthermore, the angel assures her—verse 35 (marg.) "that which is to be born shall be called holy, the Son of God." God cannot dwell in an impure heart. He dwells in the heart that is pure, and so likewise God needed, yea, required, a woman who was pure in heart to be the mother of Jesus. Oh, for young women today, and mothers as well, who will endeavor by the grace of God to be and remain "pure in heart."

II. She was a Woman of Exemplary Piety.

"And Mary said, Behold the handmaid (bondmaid) of the Lord; be it unto me according to thy word." I believe this expression was uttered very prayerfully. In it we find qualities to be commended, not only in mothers, but in each one of us who claim to be His followers. First, Mary's self-abase-

ment—she considered herself a servant. Second, Mary's resignation—God's word was her law, "be it unto me according to thy word." In the third place, Mary's unfeigned faith—she acted, "And Mary aroseand went" What an absolute surrender to the divine purpose !

A notable contrast would be the faith of Mary, with Eve, "the mother of all living," in her unbelief. By the latter came the fall; by the other the salvation. We need mothers who have great faith in a great God; who realize their duty toward God; mothers who can pray effectually and also teach their children to talk with God. Mary was modest and humble, qualities that become any woman.

III. She rejoiced in the Privilege of Motherhood.

In her submission to the divine will, she found true happiness. Obedience always brings joy and satisfaction. At this point and in connection with the above thought, we would refer you to a teaching of the Apostle Paul in his epistle to Titus as recorded in the second chapter, "But speak thou the things which become sound doctrine: the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands,

to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Two things are to be noted: first, the responsibility of the aged women, who in most cases are mothers and grandmothers (they are to teach specific things, as well as to be worthy examples), and second, a willingness on the part of the young women, wives and wives-to-be, to accept the things taught by God-fearing women. One instruction needs emphasis, namely, "keepers at home." That in no way means that mothers are to be slaves. But it does mean that the mother is the queen in the home. She rules the home with the father, who is the head; and the children represent the subjects, those ruled. Mothers are so constituted that when a child is in want or needs sympathy, it naturally looks to them. Note also a portion of Scripture found in First Timothy the fifth chapter, particularly the fourteenth verse, "guide the house." Mothers, rejoice in the fact that you have a home—cabin, cottage, or mansion—and that God has entrusted precious ones to your care.

IV. She Was Intelligent and Discreet

Turning back again to the Gospel of Luke, chapter one, verses forty-six to fifty-five, we have recorded Mary's song of thanksgiv-

ing. Mary claims no worship to herself; but sets God before her as the only object of worship. This is a magnificent song, in which the strains of Hannah's ancient song, in like circumstances, are caught up, and just slightly modified and sublimed. It may be that this hymn had made such an impression upon Mary, that her song came spontaneously. In both songs, these holy women, filled with wonder to behold "the proud, the mighty, the rich," passed by, and, in their persons, the lowliest chosen to usher in the greatest events, sing of this as no freak movement, but a great law of the kingdom of God, by which He delights to "put down the mighty from their seats, and . . . (exalt) them of low degree."

Furthermore, she "kept all these things, and pondered them in her heart." This phrase or thought is recorded in two instances—Luke 2:16-19, in connection with the visit of the shepherds; also, Luke 2:51b, in connection with the account of the parents' annual trip to Jerusalem to observe the feast of the passover, this time when Jesus was twelve years of age. "Jesus tarried behind" conversing with the doctors of theology. He showed unusual intelligence. "All that heard him were astonished at his understanding and answers." Mary did not have this incident published in the home town newspaper. Neither did she brag about

Him to the neighbors or praise Him up in the sisters' sewing circle. She "pondered them in her heart."

The Psalmist David (35:20) speaks of the "quiet in the land;" those who do not thrust themselves forward, who do not seek to be in the limelight; yet are always friendly, sympathetic, approachable. To you mothers who feel you have no special gifts, part of the "quiet in the land," let me say your silent testimony is appreciated by those with whom you fellowship, and God will reward you accordingly.

V. She Was A Churchgoer.

Jesus accompanied His parents to the services of church. Over and over we read in the Gospels that Jesus entered the Synagogue "as his custom was." Recently I saw a wall motto which said, "A child brought up in Sunday School, is seldom brought up in court. Our civil authorities would not be so busy if more of our children, and parents as well, were regular attendants in Sunday School and church services. Mother, if you feel it is too much trouble or work to get your children ready, or lose a few minutes' sleep, and use that kind of excuse for absenting yourself from any services of the church, don't blame anyone but yourself if later on when the children grow up, you have a difficult job to get them to attend services. Beware of how you "train up

a child." Spiritual neglect of childhood is worse than physical neglect. The child is "left behind" because of our adult program. Perhaps we take the attitude the disciples took when parents brought their young children to Jesus. They rebuked them, because they thought the Master was too busy with more important business. But Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

VI. She Demonstrated Loyalty and Love.

"There stood by"—truly a double meaning. She was present physically and she was lending moral support. Perhaps this is the outstanding characteristic. Mother love is often compared to the love of God. And because of such great love, the result is loyalty. Mary was a companion to her son. After the death of her husband, Joseph, she left her own home to join her son, and, with the other women, to minister unto Him in His journeyings. "There stood by . . . his mother." She sees her son being crucified. He is dying the death of a criminal between two malefactors. The mother of Jesus sees the nails driven through the hands she taught to fold in prayer—the hands that once clasped her neck: nails through those feet she had taught to walk. Those nails, in a sense, hurt her more than they did Him. She was

powerless to help. She dare not even moisten His parched lips. Never was a child so dear to a mother's heart. Never did a son love his mother as Christ loved. Such great love and such great sorrow had never before met together. Truly she "stood by," endured to the end.

Mothers, love your children. May they see expressions of it daily, even if it takes some of your precious time. Be patient with them and the God of heaven will richly reward you.

Fathers, husbands, "love your wives," the mother of your children, "even as Christ also loved the church, and gave himself for it."

"Children, obey your parents, 'father and/or mother, 'in the Lord.'"

Selected

MOTHER'S LOVE

Her love is like an island

In life's ocean, vast and wide,

A peaceful, quiet shelter,

From the wind, the rain, the tide.

'Tis bounded on the North by hope,

By patience on the West.

By tender counsel on the South,

And on the East by rest.

Above it like a beacon light

Shine faith and truth and prayer;

And through the changing scenes
of life

I find a haven there.

CHRISTIAN MOTHERS

When General Grant's mother died at Jersey City in 1883, he said to the minister who was to officiate at the funeral, "Make no reference to me. She owed nothing to me, to any post I have occupied or any honors that have been paid me. Speak of her just as she was, a pure-minded, simple-hearted, earnest Methodist Christian."

How the world needs earnest Christian mothers; mothers who will not descend to the lowered standards of modern life; who refuse to be engulfed in the swirl of sinful pleasures and worldliness or become so engrossed in material interests that they neglect their own salvation and the spiritual welfare of their children.

We pause on Mother's Day to honor true motherhood; to pay loving tribute to the memory of those dear ones already in Glory, and to salute the living mothers whose love and unselfish devotion do so much to make home what it should be.

A man may look like his father yet he is far more apt to carry the spirit of his mother with him through life. We do not have to search far for the reason. The early years of a child's life center in his mother. Her arms, her voice, her presence, her gestures, her desires, her prayers and her understanding of the true values; these things, consciously and unconsciously, sur-

round the young child and make up his life. In those early years when the twig is bent, mother's influence is the most constant, most persuasive.

How great are the opportunities for good that go hand in hand with a mother's responsibilities. And how we do thank God today for the mothers who have faced life's tasks with faith and prayer and holy patience.

Sel.—Sister Jeanette Poorman

NEWS ITEMS

REVIVAL SERVICES

The Lord willing, Bro. Harley Flory will conduct Revival Services at the Cootes Store mission point, on State Rte. 259 between Broadway and Fulks Run, Virginia, from May 10-17, beginning at 7:30 P. M. D. S. T.

These services will close with a Lovefeast at the Dayton, Va. Dunkard Brethren church on May 18, services beginning at 4 P. M. DST. Services Sunday, May 19, at Dayton. All are cordially invited to any of these services.

Hilda Strayer, Cor.

GENERAL CONFERENCE DIRECTIONS

To be held at the Brethren in Christ Camp Grounds, ½ mile south of Roxbury, Pa., from June 8 to 12. Those coming by the Penna. Turn-

pike, leave the turnpike at Blue Mountain exit #15, turn right (south) on Rte. 997, through the little town of Roxbury and on to Camp Grounds. Those coming Rte. 70, take interstate Rte. 81 to Chambersburg, Pa., left on 997 (north) about 30 miles to Camp Grounds.

Those coming by air, come to Harrisburg State Airport, Olmstead field, Middletown, Pa. Coming by bus, take Trailways Bus to Chambersburg or Greyhound Bus to Harrisburg. The phone number at the Camp Grounds, Shippensburg exchange, 717-532-2208. Mailing address at Conference, Brethren in Christ Camp Grounds, Roxbury, Pa. 17251.

Lloyd Reed,

R. 1, Bethel, Pa. 19507

GIRT WITH TRUTH

The Christian life is spoken of in the Scriptures as a warfare. There is a constant personal conflict with unseen forces that are seeking to overthrow the Christian. He must be on continual guard or the enemy will cause him to stumble and fall. However, defeat is not necessary. It is possible to overcome the enemy. Everyone who wills may win in this fight. To succeed, the *whole* armor of God must be put on as a means of protection. Not one piece must be neglected nor put off.

The loins are to be "girt with truth." The girdle is the part of apparel that holds other garments

in place. So, let us consider truth the all-essential part of the Christian armor since it holds all the other pieces of armor in proper place. "Buy the truth, and sell it not; also wisdom, and instruction, and understanding," Prov. 23:23. We believe that truth is the foundation of all knowledge. Without seeking for it, it cannot be known. A writer once said, "To seek for the truth, for the sake of knowing the truth, is one of the noblest objects a man can live for." We should keep it in view all through life. Even if it seems to lead away from the opinions and ideas of man it will surely lead us to the throne of God. Truth and love are the two most powerful forces in the world. Christ is truth. John 14:6, "God is love." When these two go together they cannot easily be withstood. Truth is not only words but our very life and being. To love God and to love truth are one and the same thing.

The Christian must be true to self and to his heritage. "To thine own self be true, and it must follow as doth the night the day, thou can't not then be false to any man." "To be rather than to seem" is what God requires of His children. He does not accept the hypocrite. His "hope shall perish" (Job 8:13). Ananias and Sapphira wanted to appear as liberal as the rest of the members in the early church. They pretended to give all the money they had, but at the same time kept some.

They forgot to reckon with God, who sees and knows all things. Their punishment was death. "The wages of sin is death." For years a certain young man lived the life of a hypocrite—not only to God but to his friends and family. He appeared to have a definite Christian experience; he appeared to be extremely interested in the work of the church and the extension of God's kingdom; he appeared to be happy in his everyday life, but he was not sincere. He admitted that the day came when he found himself unhappy, unsettled, unstable, and even doubting God. He did not know himself at all and was sometimes tempted to give up principle in his effort to find himself. He had been untrue to himself, his family and his God. True happiness cannot come from such an experience.

Most of us were born in Christian homes and have had Christian parents who are responsible for the true Christian training we received. We have been taught the truth because of those who loved and cared for us, and because they wanted us to walk "in the way of the Lord." "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," II Tim. 3:15. We can repay our parents in no better way than by living and being true to them through noble, honest, Christ-like lives.

The Christian must be true to God and the church. "God is a Spirit: and they that worship him must worship him in spirit and in truth," John 4:24. If the Christian is true to himself then he will realize that he must be true to God, and if he is true to God he will be true to the church. We dare not neglect what other people think of us, but first and always we must consider what God thinks. He demands true love from His children, for He is love. The true Christ-love will be revealed in the life of every Christian, and when God calls, he will answer, "Here am I, send me." It may mean trials and difficulties; it may mean persecution; it may even mean death—but God's child goes on. A life of service for God and His church is not a wasted life. It will not be a life of glamor and fame, or one that receives much remuneration, but it will be one of joy, happiness, and eternal life. Paul was true and obeyed the call, "Come over into Macedonia, and help us." Philip, while in public evangelistic work at Samaria, was called to leave that great work and go to the desert where no one lived. He obeyed. Only God knows how many souls were blessed by his going down that road to Gaza. How do we answer God's call? Where He leads there is always blessing, even though we cannot see it at the time. "The steps of a good man are ordered by the

Lord," and someone has suggested that his "stops" are also ordered by the Lord. The Lord is our Shepherd. We must follow Him. There is no other way. Then we shall not want. We shall have good pasture, be led beside still waters and safely through the dark valleys. Goodness and mercy shall follow us all our days and we shall finally dwell in the house of the Lord forever. He has promised and that will He do. The Christian is human and sometimes is afraid and worries. Sometimes he may be selfish and sometimes he may be stubborn and slow, or again he may be too spirited and rushes ahead, or he may be selfish and will not hear God's direction. The times of these weak moments in our lives come because we are not "girt with truth" as we should be. When completely and truly yielded to God, we follow our Shepherd and He guides us continually (Isa. 58:11) into all truth (Jno. 16:13), in the way (Psa. 32:8), to glory (Psa. 73:24), for He has promised, I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness," Isa. 41:10. If you are not in right relationship with God; if you do not know what it means to have the assurance of His abiding presence; or if you have not yet learned what He meant when He said, "I will never leave

thee, nor forsake thee," then, I would urge that you learn to really know your Lord and Saviour. There is no time like the present. Come to Him now. Learn of His saving grace and power.

The Christian must be "girt with truth" to his friends. True friendship gives new life to a person and lifts one up, but false friendship decays and tears down. A great man said, "By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable."

A good motto for anyone is, Be slow to fall into friendship; but when thou art in, continue firm and constant. To make and retain a true friend adds more to one's life than one can realize. The Bible teaches that to have friends one must be friendly. Each true friend is a gift from God. He only, who made hearts can unite them. Each friend is a blessing to another's life. We must be true to each friend. If, in doing this, the reaction is against us, we will have the satisfaction of knowing we have done that which is right. If we lose a friend by being true—such a friend is not worthy of being called "friend." Indeed, we should consider the loss of a friend a very serious matter. It is like losing a member of our body. Time

may heal the anguish of the wound but the loss cannot be repaired. Who cares for a false friend? They are like our shadow, keeping close to us, while we walk in the sunshine but leaving us the instant we cross into the shade. A severe trial, sickness, sadness, financial reverses, or any one of a hundred or more experiences are real tests of friendship. If we have to buy our friends they won't be worth what we pay for them, regardless of the price. Friends are rare gifts from God. Let us treat them as such and by being true to God and the church, let us "Go and do likewise" with our friends.

The Christian must be true to his vocation. The Christian should choose a vocation in which he knows he can be true to God, the church, and to his friends. The Golden Rule must be applied and practiced in his life work or it will be unsuccessful. How little we think of the person who is in some shady business! Theodore Roosevelt once said that "when anyone engaged in big business honestly endeavors to do right, he shall himself be given a square deal." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," Luke 6: 38. An honest soul will give honest measure. Someone has truthfully

written, Your disposition to give value received for everything you buy and generous measure in everything you sell will win you friends who not only delight in dealing with you but who are also subject to your influence for good.

The Christian will be girt with truth in all his social and recreational activities. The oak tree which stands all alone, grown strong and sturdy and wide with large leaves for shade is symbolic of the young person who stands straight and true in all his ways. Straightness denotes uprightness, truth, honesty, and goodness of character. To stand strong is to be firm and maintain a purpose in the heart not to defile oneself, to be courageous in life's trials and to resist temptations successfully. How we respect and honor those who are strong and who extend wide to give shade and shelter and protection to those who are weak. To associate with the strong lifts the weak and helps to strengthen character. We should be just as careful not to stain or spot our character as we are about spotting our garments. There are many ways in which our leisure time can be improved by wholesome and worth-while recreation and entertainment. God grants the christian many opportunities for social development, as well as spiritual, and He expects us to use these to our greatest good and to His honor and glory. You are urged

to "let your conversation be as it becometh the gospel of Christ," Phil. 1:27. In 1 Pet. 1:15, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." The christian will be true to his community, state, and country. He will be a law-abiding citizen. We have so many privileges and blessings and opportunities because we live in a land of freedom, a land where we can speak and write and publish and worship freely as we please. We owe it to our Country and our God to be true, worth-while, and upright citizens. No christian can be a traitor. Jesus was our example on this for He said, "Render unto Caesar the things which are Caesar's," Matt. 22:21.

In conclusion, let it be our first business here after, as we desire to be true soldiers of God, to think much on the life of our Lord and to have His mind in us; to be girt with truth in all our ways toward ourselves, our family, our God, the church, our friends, our vocation, our social activities, and our government, knowing that the "truth shall make you free," John 8:32.

Ruby P. Zook

In Christian Monitor

THE CHRISTIAN HOME

The nearest thing to heaven on earth is the Christian family and

home, where husband and wife, parents and children, live together in love and peace, devoted to God and to each other. By way of contrast, the nearest thing to hell on earth is the ungodly home, broken by sin and iniquity, where parents quarrel and bicker and separate, and where children are given over to the forces of wickedness to be brought up without any training whatsoever.

When I say "home," your mind goes back across the years, and perhaps for some of you, across hundreds of miles of intervening space, to that spot which will be forever hallowed in your memories, among all the places of earth. You are reminded of that place where you grew up as a boy, or as a girl, playing around the yard with brothers and sisters, and neighbor children, and where you sat around the old range stove on a winter evening with your mother and father and the rest of the family. There are several things about that old home-place which are not true about any other spot on earth, as far as you are concerned!

I am talking about the old-fashioned Christian home, not one of these modern homes which is just a glorified rooming house where members of the family meet each other in the halls occasionally on their way to or from some social engagement. I am not talking about the place where there is bickering, fussing, and fighting, where the father

and mother live like mad cats, and the children are anxious to get as far away as possible just as soon as possible! I'm talking about the home where father can come home at the end of a busy day and can sit down at the supper table as the uncrowned king—honored, respected and obeyed; and where mother is loved, cherished, and revered as the uncrowned queen. I'll tell you, in such a home love reigns supreme, and such a home is the nearest approach to Heaven that this earth knows anything about.

I think the most pathetic creature we meet is the tramp, the man who has no home, no place to which he can turn and find friends, understanding, and a warm welcome! The deepest longing any man can have is a longing for his home. The most dreadful sickness a person can experience, is homesickness! Go to the army camp and ask each soldier where he would like to be and almost without exception, he will answer, "Home." Ask the prisoner (in some jail cell) the same question, and he will likely give you the same answer. Go into our hospitals and ask the patients where they would like to be, and with one voice, they will answer "Home." How often have you heard folks say, "They couldn't treat me any better here, but it's just not like home. I want to go home." "Mid pleasures and palaces though we may roam, be it ever

so humble, there's no place like home!"

There are four parties necessary for a complete Christian home. No home is complete without husband and wife. Children are also needed. But the home is not a complete Christian home with just father and mother and children. The home must have Jesus Christ as its invisible Head, before it is a true Christian home. The husband is not the head of the home, he is the head of the wife. Christ is to be the Head of the Christian home. Jesus is the great home-builder. He built the first home in the Garden of Eden, and He is now building the last home in Heaven—in the Paradise of God! And to let Jesus out of your home, is a fatal mistake. There must be a submission on the part of every member of the family to the greater authority of the Lord Jesus Christ who (according to the scriptures) is "Head over all things." He who was the guest at that favorite home in Bethany, should be the Constantly Abiding One in your home.

At least once a day, you should take down the Bible, read a chapter, and then together as a family, kneel down in prayer, and commend yourselves to the Lord, and to His care. You will find that it is exceedingly difficult for the destroying angel to enter the home where the doorpost is sprinkled with the blood of the everlasting

covenant ! Discord and strife simply do not mix well with the Word of God and prayer in the home ! No home can call itself "Christian" that does not have a family altar ! Shall we be brazen enough to call our home "a Christian home," and yet never worship Christ within our doors ?

In this message we want to see what the Bible says about the duties of the several members of the family, to each other and to the Lord. When we buy a new gadget, we look immediately for the directions furnished by the manufacturer. We have no trouble accepting the suggestions which the manufacturer offers, for we agree that the inventor knows better than we—how the machine should operate. And so it is with the Christian home. If the young man and his bride are to "live happily ever after," they must follow the wise principles God has set forth in His Word. Both Paul and Peter, when dealing with this subject, begin with the duties of the wife to her husband, and so we too will start there.

1. DUTIES OF WIVES TO THEIR HUSBANDS

The Christian Wife Is To Be Subject To Her Husband.

"Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the

head of the church." Ephesians 5: 22, 23.

Marriage is not a fifty-fifty proposition ! The husband and the wife are not to be jointly in the place of headship ! Our Lord plainly says: "The husband is the head of the wife even as Christ is the head of the church . . . therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." This does not mean that the wife is less important in the home than the husband. It doesn't mean that the wife is to be a slave of the husband, but it does mean that she is to be in the place of subjection to her husband.

The Bible (I Corinthians 11:7-9) says that the woman was created to obey just as the man was created to be the head. This is merely God's order in creation. God has designed it that way, and God's order has not changed, even in this Twentieth Century ! The husband and the wife do not have equal authority in the home, according to the word of God. A bossy wife is not to be envied—she's to be pitied ! Some gossiping sister may come around and by the hour, tell you how she manages her husband, but I'd tell her plainly to attend to her own affairs, and with the help of the Lord, you'll take care of yours !

I must hasten to add, however, that our Lord commands husbands to love their wives, and if the hus-

band loves his wife as Christ loved the church, she will have no difficulty obeying and being subject to him. But when problems arise (and they will arise), they should be carefully discussed together. A vote should then be taken. If both agree—good. But in the case of a tie (the wife votes one way and the husband votes the other), then the husband should cast the deciding vote. The husband should assume the final leadership in the home.

The wife is to Love, Respect, and Look Up To Her Husband.

"Let every one of you (husbands) in particular, so love his wife, even as himself; and the wife see that she reverence her husband," Eph. 5:33.

The wife should respect her husband. This seems to be true even for the wife who has an unsaved husband (I Peter 3:1). What kind of life are you living before your husband? Does he see in you true Christian living? Are you cheerful, loving, loyal, obedient? Some wives drive their husbands away from Christ because they don't reverence them. Instead, they are ugly, nasty, grouchy, and anything but sweet! "Let the wife see that she reverence her husband."

The Christian Wife Is To Be A Keeper At Home.

"Teach the young women to be

sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed," Titus 2:4, 5.

God says that the home is to be sphere of the woman's influence. There are too many families that have such a high standard of living that mother has to work away from home to help pay the bills. Then in the evening, when happy family activities should take place, mother's energy is spent, and pressing duties don't permit her that happy fellowship. Mothers, keep in mind that there are a lot of things in life worth more than anything your money can buy!

This being "a keeper at home" also implies that the Christian wife must be neat housekeeper. Cultivate the habit of keeping things in their proper place. A disordered house—where everything is where it should not be and nothing is where it should be—is enough to break the spirit of the most gentle of men! The Bible (Proverbs 31) says of the good woman: "she looketh well to the ways of her household."

It's important for you Christian wives to keep in mind that if you lack cheerfulness, if you fail to keep your appearance neat and clean, and if you have a dirty and unkept house, you're out of the will of God, never forget that!

"She looketh well to the ways of her household and eateth not the bread of idleness."

2. DUTIES OF HUSBANDS TO THEIR WIVES.

The Husband Is To Honor And Respect His Wife.

"Let the husband render unto the wife due benevolence, and likewise, also the wife unto the husband," I Corinthians 7:3.

Right here is where many of us husbands fail. If during courtship, you would not have honored and respected the one who is now your wife any more than you do now—she likely would never have consented to become your wife! It's pathetic to see how some young men can play the part of a gentleman, be courteous, gracious, and show respect to young ladies when they are courting them—and then after they've won them, they come home after a day's work and scold and nag and become sullen and bitter. The Christian husband is not to be a grumpy, bossy, bull-headed, domineering person who thinks that all the wheels in the home must turn for his pleasure! It's no easy thing for your little wife to keep house, care for the children, and experience the vexing things that come along with the daily duties of home life. Some bully-type husbands seem to think their wives have nothing to do all day, but just sit around, rock a

baby now and then, and coo and sing to herself! "Let the husband render unto the wife due benevolence."

The Husband Is To Dwell With Her According To Knowledge.

"Husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel," I Peter 3:7

We husbands are to "dwell with them"—"according to knowledge." That is, we should keep in mind that they are the weaker vessel. How careful we should be not to create additional unnecessary work for our good wives. And yet when some husbands leave the house in the morning, it looks like a hurricane had gone through, and when they come home at night, it looks as if they brought half the mud from the river-bed in on the carpet! If we husbands would close our drawers and hang up our clothes, we would have far more pleasant wives.

The Husband Is To Love His Wife.

"Husbands, love your wives, and be not bitter against them," Colossians 3:19

Let me ask you husbands a few questions: How long is it since you showed true Christian affection to your wife? How long is it since you told her that you love her? How long is it since you treated her with the same love and gentleness and

kindness you showed her while you were courting her? How long is it since you remembered her with those little tokens of love you were so eager to shower on her, when you called on her during those courtship days? Husbands—would it make a difference in your home if you went back to the standards you observed while you were courting her? It's tragic that we husbands forget to be the lovers we were during our courtship days! God forgive us! Go to your wife, apologize for your neglect, and brighten up your old love! Take out the Family Bible, read the record of your marriage, and look over those (now yellowed) letters that you wrote to her before you were married!

The husband and wife need to continue in the spirit of courtship all through married life! We husbands need to remember that one day (and what a happy day it was) we promised to love and to cherish her; to provide for and care for her; to exercise patience and kindness and forbearance as long as we both shall live. These promises were solemnly made before God, and in the presence of witnesses. And to forget and break those promises is a wicked sin! Those vows are recorded in Heaven! We may forget them, but God never forgets. Some day we will give an account to God for the manner in which we broke the hearts of those whom we pro-

mised to cherish and love until death.

3. DUTIES OF CHILDREN TO THEIR PARENTS.

Children Should Honor Their Parents.

"Honor thy father and mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee," Deuteronomy 5:16 (see also Ephesians 5:2).

Young man and young woman—it is your duty to respect and honor your parents! If you are inclined to be ashamed of them, remember that they cared for you when you were unable to care for yourself. We forget that our mothers endangered their lives for our sakes; we are ungrateful for the weary toil of our fathers; we fail to appreciate the many sleepless nights that they went through in order that we might be comfortable. In the light of all that your parents have done for you—you owe them all the honor and respect and courtesy you can give them.

Children Should Accept Instruction From Their Parents.

"My son, hear the instruction of thy father, and forsake not the law of thy mother," Proverbs 1:8.

That admonition is so simple that we need not say anything further about it. All children can clearly understand it.

Children Should Obey Their Parents

"Children obey your parents in all things, for this is well-pleasing unto the Lord," Colossians 3:20.

One of the most beautiful Scriptures regarding the childhood of Jesus is the one which says "He went down to Nazareth and was subject unto them." If Jesus, the eternal Son of God, was subject to family authority, then certainly every child ought to obey his parents. One of the saddest New Testament Scriptures is the one that says, in the last days children shall be "disobedient to parents." We're living in a day when many a lad, while puffing away on a cigarette, carelessly says to his buddies, "I sure told the old man where to get off at." Listen children—you can call your dad "the old man" and your mother "the old woman," but let me assure you—you're going to answer to God for that!

A father once asked his twelve-year-old son to take a package to the village post office for him. They had just come from the hayfield—tired, dusty, and hungry—and the boy's first impulse was to say "no" to his father. But something stopped him and instead, he cheerfully said, "Of course I'll take it father." The father said, "I was going to take it myself, but I don't feel very strong today." They walked together a short way, and the father

turned around and said, "Thank you my dear boy—you've always been a good son to me, Jim." The father walked back toward home and the boy hurried on to the post office. When Jim was again within sight of home, he saw a crowd of farm-hands about the door. His daddy had fallen dead just as he reached the house. It was the boy who said, "Many times I thanked God for being obedient that day, and for those last words I heard my father speak."

God is watching how every child acts, and the Bible says He is well pleased when He sees you obey your parents. Children treat your parents as you'll wish you had treated them when you say your last good-bye to them, and when you take that last look at mother and daddy as they lie before you in their caskets.

(Continued)

It is in loving, not in being loved,
the heart is blessed;
It is in giving, not in seeking gifts,
we find our quest;
Whatever be your longing or your
need; that, give;
So shall your soul be fed,
and you indeed shall live.

If you shift onto the shoulders of another the burdens that fall to you, you will find at last that you have also surrendered to him your crown.

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BIBLE MONITOR

VOL. XLVI

MAY 15, 1968.

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SOUL FOOD

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32-33. Since these words come from our Lord and Master, they deserve our sincere meditation. One meaning of the word "confess" is given as: to declare belief in, to recognize or to own. The closer we are to Jesus in prayer, in speaking of Him and His purpose in our salvation, in living for His glory and in the ways He taught us to live; the more we declare belief in Him and own Him.

One great characteristic of our Lord is that His gracious promises were not for a certain color, race or locality of individuals, but it was for "whosoever" (anyone of us). Just think how insignificant a task it is for us to confess Jesus and for this little effort, our own name will be confessed before Almighty God. Alas, what will happen if we fail to confess our Lord and Saviour? Actually if we fail to confess our

Lord, we deny Him and then He will deny us and without Him we cannot be listed as one of God's children.

There is a vital connection between faith and determination in our heart, and what our mouth and life confess before others, we should gather an important lesson from the rulers, of Christ's day, John 12:42-43, "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Do people today love the praise of men? Well certainly no one loves the praise of men, more than the praise of God?

True, many of our aims and purposes in life may be difficult to obtain. We may lack determination, we may lack zeal and the carnal things of life may engulf us, but it will be a very serious condition if "being ashamed of Jesus and His commandments" will be a barrier between us and the right hand of God's Throne. "His parents answered them and said, We know that this is our son, and that he was born

blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue," John 9:20-22.

May we prayerfully meditate upon these vital words of Christ, John 3:19-21, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth *truth* cometh to the light, lest his deeds should be reprov'd. But he that doeth *truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God," John 3:19-21. Dear reader, will you deny that we each need all the light that we can get in these evil days? Truly we must often wonder "what is light?" "That (Christ) was the true Light, which lighteth every man that cometh into the world," John 1:9. Do we really, truly and unreservedly believe this one short verse? If so we can be truly certain that the second verse in our text does not apply to us. We are living in an age when most people would greatly

fear, if they were without good and certain lights at night. What fear do we have lest we are not guided by an unquestionable spiritual light?

True mouth confession and even appearing to do good is possible, when the heart is "far from Christ." Such confession is not salvation, neither is it "confessing Christ before men." The record of God will show whether both heart and life are in perfect accord. We *marvel* at the sincerity of Peter, when he answered "Thou art the Christ." Yet we find that Peter was not this steadfast on several occasions. The belief that we need to declare in Christ dare not be, just on favorable occasions or while surrounded by others of similar faith. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring," Acts 17:27-28.

Why confess Christ before men? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom. 10:9-10. Dear reader, this is our goal. Whatever trials the christian confession may bring upon us, will be for only a few

years. Praise the Lord, the promises in these last two verses are for eternity (ages of ages). Are you determined to confess Christ and suffer, if need be, for our faith before men? "For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Heb. 13:14-15. A love to Christ which is so cowardly and selfish that it is unwilling to proclaim, by a public confession, its faith in Him who hung before the world crucified for sinners, is a love which is hardly worthy the name.

(What we want, above all things, in this age is heartiness and holy simplicity; men who justify the holy impulse of grace in their hearts, and do not keep it back by artificial clogs of prudence and false fear, or the sham pretenses of being difficult to please and artificial. These are they whom God will make His witnesses in all ages. They dare to be holy, dare just as readily to be singular. When God puts in them, they accept: When He puts a song, they sing it. They know Christ inwardly, and therefore stand for Him outwardly. They endure hardships. They fight the fight of faith and these are the souls, my brethren, who will stand before God accepted. Sel.)

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN.

PART 14

THE FIFTH DISPENSATION CONTINUED

Israel's condition, at the time of their last king, was very serious, Zedekiah was a very wicked king. All the chief priests and the people of Israel, "transgressed very much after all the abomination of the heathen; and polluted the house of the Lord (built by Solomon) which he had hallowed in Jerusalem."

Because of this, "The Lord God of their fathers sent to them by messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy," 2-Chron. 36:14-16. This caused the Lord to bring destruction upon Israel. There was a great slaughter of them, by the king of the Chaldees. He had no "compassion upon young man, or maiden, old man or him that stooped for age," ver. 17.

The king utterly spoiled Israel, taking the spoils to Babylon. He burnt also the house of God, brake down the walls of Jerusalem, burnt the palaces, with fire, and destroyed all the goodly vessels thereof. All that "escaped from the sword

BIBLE MONITOR

Taneytown, Md., May 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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were carried away to Babylon; where they were servants, until the reign of the king of Persia.

To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years," verses 18-21.

Jeremiah also, speaks of this, Jer. 1:1-3. God had warned Israel, long before this, that they would be scattered. Levit. 26:33-34, "And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies land; even then shall the land rest, and enjoy her sabbaths. A comparison of

this text with the one above, Taken from Chronicles show that God's Word came to pass, while Israel were in Babylon, and does not refer to the future time, when they were scattered, after the overthrow of Jerusalem by Titus, in seventy A. D.

Hence we find, that the Jews were scattered, over the nations, that is those who did not return, with the two Colonies to Jerusalem, with Zerubbable and Ezra, in the Reformation, for the purpose of rebuilding the Temple and walls of Jerusalem. So, we see, that their regathering back, for the Reformation, at the time, is not the time when God will set forth His hand the second time to bring them back.

At this point, Let us notice the condition of the children of Israel, while in Babylon. This condition is pictured in Jeremiah 25:8-11, "Therefore thus saith the Lord of hosts: Because ya have not heard my words, Behold I will send and take all the families of the north, saith the Lord and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and

the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."

Our God is a God of truth. His Word shall not fail, it is "Settled In Heaven," Therefore if this above prophecy hasn't been fulfilled in the past, we can rest assured it will be fulfilled, to the letter, in the future. We do not learn from this, that Israel served the king of Babylon seventy years.

Daniel also speaks of this in Dan. 9:1-2, "In the first year of Darius the son of Ahasuerus, of the seed of Medes, which was made king over the realm of the Chaldeans:

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." However, it seems to have been God's purpose that the walls of Jerusalem should be built, at the "Reformation," so He speaks by the word of His prophet Isaiah, Isa. 44:28, "That saith of Cyrus, He is my shepherd and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

Now let us note the Proclamation of King Cyrus. 2-Chron. 36:22-23, "Now in the first year of Cyrus

king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an house in Jerusalem, which is in Judah, Who is there among you of all his people? The Lord his God be with him, and let him go up." Jeremiah gave his prophecy as we have quoted above, and Daniel refers to it, approximately in the year 606 B. C., also seventy years later Ezra's book, of this proclamation, was written, approximately in the year 536 B. C., Ezra 1:1.

Ezra was a Jewish exile in Babylon, of priestly descent. Let us note the contents of the book of Ezra, briefly. First the return of the first colony of the Jews from their captivity in Babylon. The rebuilding of the temple, and the inauguration of Social and Religious reforms. The return of this first Colony was under the leadership of Zerubbabel. Let us note their building enterprizes. After the temple was finished, we read of the return of the second Colony, under Ezra, and the Literary and Religious work of Ezra.

The book of Nehemiah gives the

rebuilding of the walls of the city of Jerusalem. Israel's condition, because of her sins, yet God did not forsake them. Nehemiah gives the account of the Levites making confession of their wickedness. Neh. 9: 28-29, "But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; And testified against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto my commandments, but sinned against thy judgments; (which if a man do, he shall live in them;) and withdrew thy shoulder, and hardened their neck, and would not hear."

This is open confession for their sins. Let us read on, these next verses, to get their full confession and Covenant. "Yet many years didst thou forbear them, and testified against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

Now therefore, our God, the

great, the mighty, and the terrible God, who keepest covenant and mercy, let not the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them," Neh. 9:30-34.

Now, let us notice their failure, in demanding a king to be like other Nations. Verses 35-38, "For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold we are servants in it: And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. And because of all this we make a sure covenant and write it:

and our princes, Levites, and priests seal unto it."

We have brought the reader, in our discussion of the "Fifth Dispensation of man, on the earth, to the time when the commandment went forth to restore and to rebuild Jerusalem, given to king Cyrus. This was revealed to Daniel in Dan. 9: 23-25.

At this point Let us notice the Jews as a race, or nationality of people. Jesus said to the woman at the well of Sammaria, concerning them, Jno. 4:22, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" What did Jesus mean by those words? We will discuss them in our next article.

The writer has been wondering, if this work has been interesting and of some value to the readers of the Monitor, and if so, will you kindly give expression of the same.

We are isolated from any of our Congregations and would appreciate hearing from you.

TO BE CONTINUED

Bro. Wm. Root

1612-Morphy St.

Great Bend, Kansas. 67530

PRAYER MEETING

I Timothy 2:1-2, "I exhort therefore, that, first of all, supplications, prayers, intercession, and giving of thanks, be made for all men: for kings, and for all that are in author-

ity; that we may lead a quiet and peaceable life in all godliness and honesty."

This we do, when we meet for our weekly Prayer-meeting and Bible study on Wednesday evening. At a recent Prayer-meeting, Bro. Hayes Reed had charge. He opened the meeting by reading the fortieth Psalm. Following the reading he asked for prayer requests and we went to prayer. Several of the brethren prayed. They thanked God for His multiplied blessings that He has been bestowing on us. They asked that His blessings would shower down upon those that were sick among us, and that those that were sorrowing over the loss of a loved one at this time, would feel His presence near. They also prayed for the lonely and aged and for those leaving for Torreon Mission soon. Many thoughts, spoken and unspoken, were sent to Our Father in Heaven, and God, who answers prayer, will answer according to His Will.

We studied the words of the fortieth Psalm in connection with other verses of scripture. Psalm 40: 1, "I waited patiently for the Lord; and He inclined unto me and heard my cry." The cry of the human heart; how desolate and witty what despair the publican cried, in the parable Jesus told.

Luke 18:10-13, Two men went up into the Temple to pray; (The pharisee stood and prayed thus with

himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this poor publican. I fast twice a week, I give tithes of all I posses.) This was a very selfish prayer, indeed. And the publican, standing afar off, would not lift so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me, a sinner. This was a heart-cry and God heard.

Matt. 8:25, "And his disciples came to Him and awoke Him, saying, Lord, save us: we perish."

This was when they were in that great storm on the Sea and the ship was covered with the waves. This shows to me that they knew where to go for help. Jesus was able to save them. Yet, He rebuked them before He rebuked the winds. He said, Why are ye fearful? O, ye of little faith. Then He arose and rebuked the wind and the sea, and there was a great calm. I think the reason Jesus rebuked them was because He was training them to be fishers of men. There was to be no room for fear or doubt in their lives.

Another heart-cry that Jesus honored is found in Matt. 15:22, "And, behold a woman of Canaan came out of the same coasts, and cried unto Him saying, Have mercy on me, O, Lord, thou Son of David; my daughter is grievously vexed with a devil." It looked as though, because that she was not a Jew, that

Jesus was going to ignore her. The disciples were embarrassed by her crying and following after them. They told Jesus to send her away. But, she answered Jesus wisely and He said unto her, Woman, great is thy faith: be it unto thee as thou wilt. And her daughter was made whole that very hour.

Now, we went into the next part of our study of the fortieth Psalm--namely the third verse, And He hath put a new song in my mouth, even praise unto our God: Many shall see it and fear, and shall trust in the Lord. When God hears our prayers and we become new creatures in Christ Jesus, we do have a new song. Our singing takes on new meaning. We can sing the Old Rugged Cross with deep feeling; knowing that, It was on that old cross Jesus suffered and died, to redeem a lost sinner like ME.

We are admonished to sing and make melody in our hearts to the Lord. Our song service on Sunday has a happy ring to it. We must let our light shine six other days in the week. An open testimony from the heart, either by word or song will cause others to want the kind of joy we have, in knowing the Lord. Our love for Him is bound to show. Mary could not hide her love for Jesus when she washed His feet with her tears. A christian is a christian at all times or he is not a Christian at all.

The Hebrew children were to

teach their children the commandments at all times: even the strangers within their gates. Are we as diligent? Psalm 107:2 says, Let the redeemed of the Lord say so. We returned to the fortieth Psalm-verse 16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

In conclusion, Bro. Hayes Reed summed up our lesson by asking us to remember:

The crying heart

The new song

The testimony of telling others.

He said, when we pray and sing to remember the Psalmist David, and the confidence he had in his Lord. Let us be able to say with David:

The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will

dwell in the house of the Lord forever.

Sister Edyth Kline

11313 Elpomar Ave.

Waterford, Cal. 95386

NEWS ITEMS

NOTICE

General Mission Board meeting, Saturday, June 8, at 10 A. M.

Paul R. Myers, chairman

BEAUMONT, CAL.

The Winter Haven church held their council April 28, with Bro. Ora Skiles, our elder, in charge. All business was taken care of in a christian manner. We were happy to have Sister Skiles and Bro. and Sister Clyde Shultz with us. We hope and pray our little congregation will grow, not only in numbers but in the Holy Spirit as well. Pray for us and any one who can, come and help us whenever you are near.

Sister Dora R. Spurgeon
40278 Lincoln St.,

Beaumont, Cal. 92223

SAVAGE RIVER, MD.

The Lord willing, the Broadwater Chapel congregation will have a series of Revival meetings from July 26-Aug. 4. Bro. Paul Hartz, Palmyra, Pa. is to be the evangelist. Lovefeast services August 3, services beginning at 2 P. M. All-day meeting Aug. 4. We need your prayers and attendance.

Sister Bertha Dorsey, Cor.

NEWBERG, OREGON

The District meeting of the fourth District met with the Newberg Congregation April 5-7. It was a very enjoyable time of worship and fellowship with the Brethren and Sisters from California. We had a very good attendance this meeting time, for which we praise God. We know each one who traveled the many miles will receive a blessing from Him, who is The Giver of all things. As some know the distance between our congregations makes it difficult to get together very often.

Our lovefeast was held on Saturday night, which as always, was a mountain top experience. It is with deep joy and thanksgiving that we carry out His commands. He did so very much for us! Many times we tend to forget or take for granted the great love Christ bestowed upon us, by giving His life on the cruel cross for you and I. If someone in this life would lay down his life, for even one of us, we would not cease to tell others about it.

Oh let us do so for the one who died for us, we should be much more willing and able to tell others who know not our precious Saviour, as the price has been paid already for their redemption if they but accept His great love.

We had a week's revival meetings following district meeting with Bro. Hayes Reed as the evangelist. He delivered unto us the whole word of God faithfully each evening. Even

though none was brought into the fold this time, the good Word was sown and we know God will give the increase. We were very grateful to have Sister Reed and Gary with us at that time. Sister Grace Bashore of Beaumont and Karen Litfin of Modesto, stayed through the meetings, which was a big help and encouragement to us all. We are deeply grateful to each ones help during these meetings. These meetings were a means of making each member aware of our duty and privilege of dedicating our lives anew in His service.

Pray for our little church here, that each of us might be a lighthouse for Jesus Christ in these latter days. Oh that we might take time in these busy days to be busy for Christ, as there is only one way and we don't want any to miss the way, because we failed to tell them the good news. May God bless each one of our dear Brethren everywhere.

Sister Esther Roedel Cor.

NOTICE OF APPRECIATION

I would use this means to thank the many Brethren and Sisters in the Lord, for their faithfulness in holding me and my cause up before the Lord. It was because of your faithfulness and the Lord's working in the affairs of men, that the Selective Service System has seen fit to grant to me a 1-O classification. I would want to thank those who wrote letters in my behalf. I

would want to especially thank Bro. Ray S. Shank and the other members of the Civilian Service Board for their advice and help. May the Lord bless each one for your efforts.

In Christian Love,
Bro. Milton Cook

APPRECIATION

I would like to thank the many brethren and sisters, for their prayers, gifts and get-well cards.

In Christian Love,
Sister Goldie R. Sweitzer

THANK YOU

I sincerely wish to thank each and every one, who remembered me with letters, cards, and many prayers in my behalf, during my month long stay in the hospital. Also for the book which the Sisters compiled for me, it was beautiful. May God bless each one.

Sister Hattie Bickelhaupt.

OBITUARIES

Nora West

Sister Amanda Lenora (Nora) West of Clayton, Illinois passed away April 2 in the home of Mr. and Mrs. Vernon Gallaher, where she had made her home for several years.

Sister Nora was born March 2, 1873 in Kentucky, a daughter of James and Lucy Dickson West. She was the last of a large family, five brothers and five sisters preceded

her in death. Surviving are nieces and nephews and many friends.

At an early age Sister Nora joined the Church of The Brethren and in October 1947 she joined with the South Fulton Dunkard Brethren Church where she remained a faithful member until her passing. All those who knew her loved her and will miss her presence here, but she has gone to receive her reward. Sister Nora had strong enthusiasm for her Lord and church and her constant concern for others was a good example to all of us.

Services were held April 5 in the Hendricks Funeral home of Clayton. Elder W. S. Reed and Brother O. P. Harman officiated. Burial in the South Side Cemetery.

Sister Martha I. Harman
Cor.

Sarah Climes

Daughter of Samuel and Christina Kurtz was born in Summit County, Ohio, Feb. 13, 1879. She departed this life near Minot, North Dakota on March 23, 1968, being 89 years, one month and ten days old.

In October 1897 she was united in marriage to Frank Climes of Summit County, Ohio, who preceded her in death 41 years ago. In the early spring of 1906 she and her husband moved to the state of North Dakota. They settled near Minot, where they engaged in wheat farming. Early in life she united with the

Dunkard faith, to which she remained true and devout.

She had been in declining health, being in a convalescent home the past year. She leaves to mourn her passing: one sister, Minnie Shultz of near North Canton, Ohio; many nieces and nephews and a host of friends.

Funeral services were conducted from the Button Funeral Home, Greentown, Ohio by Elders Lester Senften and Paul R. Myers. Burial in the East Nimishillen church cemetery.

DWIGHT L. MOODY AND WAR

The nineteenth century witnessed the greatest advance the Christian Church had ever known. Missions, education, and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresis-

tant Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight D. Moody was a young man of 24 living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly, for he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Philips, and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, inspite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker."

Precisely! This was the identical attitude of the Quakers, Mennonites, and Dunkards in the Civil War: Anti-slavery, pro-Union but faithful to the commandment of Jesus Christ to ". . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, "Mac, the world is in great need of peacemakers."

This conviction was also manifested in his preaching. One of his most famous sermons was called, "Good News." This tremendous message contains a famous passage which plumbs the very depth of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world, and preach the gospel to every creature."

Then the imagination of the preacher is brought to the sermon. He imagines Peter saying, "Lord, do you really mean that we shall 'preach the gospel to every creature'?" The answer is "Yes."

Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?"

"Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first. Go search the

man who spat on My face; tell him I forgive him; there is nothing in My heart but love for him. Go search out the man who put that cruel crown of thorns on My brow; tell him that I will have a crown ready for him in My kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of the Redeemer.

"Find out that man who took the reed from My hand and smote My head, driving the thorns deeper into My brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with Me on My throne.

"Go seek that man who struck Me with the palm of his hand; find him, and preach the Gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and My blood was shed for him freely.

"Go seek that soldier who drove the spear into My side; tell him there is a nearer way to My heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven. His compassionate love for those who do Him evil. This is the source of all true nonresistant testimony. Let us pray that God will raise up more

true apostles of God's redeeming love like Dwight L. Moody.

—Selected

VANDALISM

Day after day one reads in his newspaper cases of vandalism. Beautiful things are willfully destroyed for no apparent reason. Sometimes a lovely park has had its flower beds uprooted by people who delight to destroy that which others enjoy. Up in our Northland this past winter vandals entered the unoccupied summer homes of many of the vacationists. They ripped up expensive furniture, broke whatever was breakable, and caused thousands of dollars worth of damage. Why did they do it? Nobody knows. Such willful and senseless destruction can only be called one thing—vandalism.

God has made a beautiful world. Forests, fields, meadows, lakes, and streams all speak of God's love of beauty. But man has entered forest regions, has ignored all warnings, and has left a charred wilderness behind him. Settlers' homes and animals' lives have met a fiery destruction in the flames of man-instigated forest fires. This is the vandalism of carelessness.

Farm lands have become sandy deserts in many regions because landowners failed to heed the advice of conservation experts and stripped their land of all trees. Lakes and bays have become poisonous bodies

of water, killing all life within and driving away all folk who formerly bathed there. Instructions were given and laws were made to eliminate this nuisance, but both were circumvented. This is the vandalism of greed.

God made man for Himself. From His hands man was perfect. The chief end of man was to glorify God. All of man's physical faculties were to be dedicated to the service of God. But what do we find all about us? We find men and women destroying the temple of their bodies in many different ways. A large chemical store in a nearby city recently had a graphic window display showing the destructive power of nicotine upon the human organs. A recent issue of a popular digest magazine featured an article telling the same story. Physicians and others are continually warning people against the use of alcoholic beverages also. Despite these warnings, men and women are increasingly indulging in both drugs to their physical and moral detriment. There are many other forms of destructive indulgences that self-pleasing, God-ignoring people have become victims of. This is the vandalism of sin.

Are we as Christians guilty of any form of vandalism? Paul tells us that our body is to be the temple of the Holy Ghost which is in us. He tells us that we are not our own, we are bought with a price.

Therefore whatever we do or say or think is to be to the glory of God. Our lips are to speak words of encouragement and inspiration to others. Our words should express praise toward God, and witness toward our fellow men. But if our lips are scornful, or sarcastic, if they express words of unjustifiable criticism and fault-finding, if they are given to lightness and superficiality, are we not abusing a faculty that was meant to glorify God? If we allow our feet to drag upon the pathway of duty, but lightly step down the road of selfish pleasure, are we not misusing the temple of the body of the Holy Spirit again? If our minds recoil from the plain facts of Christian living as found in the Bible and in devotional articles, but relish light and frivolous reading, are we not desecrating our thought life? Words and actions that go willfully contrary to the will of God are acts of vandalism just as condemning as any we have thus far considered in the other paragraphs. This is the spiritual vandalism of rebellion.

Vandalism of every kind is contrary to the Spirit of Christ. Christ came to bring loveliness into lives and into homes and into communities. A life controlled by His Spirit respects the property of others. His Spirit creates a self-respect that shuns all that is mean and tawdry. The Christian would not think of destroying himself by sinful indul-

gences of any kind, if he allows Christ within to take control. His affections are centered upon those things which are above, where Christ is. And by the power of his words and the influence of his example, in the community, at school, or at work, he may shame the destroyers and reveal to them what an ugly thing vandalism really is.

—Selected

A LIBRARY IN ONE VOLUME

The Lord Chief Justice of England once told a witness, in his court, who said he had never been much to school but knew his Bible well, "Consider yourself to be a well-educated man, in the best sense of the term. No man is well-educated if he does not know his Bible." The Bible is a library in itself; it tells a man all he needs to know in this world, and of the life to come. It is not a science textbook, it is a practical Book, on the subject of life, and how to live it well. It is a library in one volume. George Muller of Bristol when saying good-by to his orphan boys, as they started out in life, always spoke to every one thus—after putting a Bible in the right hand, and half a crown in the left—"You can hold tighter with your right hand than with your left. Hold to the teaching of the Bible and you will always have something for your left hand to hold. Remember the

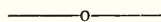
divine promise in God's Word: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

On one occasion a minister wanted a Bible at a marriage he was about to solemnize in Australia. After much searching the bride-groom found a copy in a traveling chest marked, "Not wanted on the voyage." What would be the thought of a captain who embarked on his ship and set sail with his chart and compass put away in a box labeled, "Not wanted on the voyage?" Yet this is what men do when the voyage through life without reading the Bible. Who would think of taking a tour in a foreign country without the help of a map? Yet this is what men do when they pass through life's unknown paths, without the guidance of God's Word. No builder would erect a house, without first having plans made. Yet men attempt to build their lives without a plan which only God's Word supplies.

Some people say they do not read the Bible because it is so hard to understand. But that applies to a study of music or other arts. The textbooks are difficult unless you have a teacher to explain their meaning. To read the Bible we must ask the Author of the Word, the Holy Spirit, to open up our minds, and then we shall find the poet's words true, "The Spirit breathes upon the Word, and brings

the truth to sight." General William Booth, founder of the Salvation Army said, "When I eat a herring, I separate the flesh from the bones. And in the study of the Bible, if you find a bone, place it on one side, and read what is clear to the mind." The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." To read God's Word is to hear His voice speaking to us. It is like having a letter from God. Jesus Himself was a careful student of the Old Testament, and it was the main source of His spiritual power. In the New Testament, Paul says that all Scripture is given of God through His Holy Spirit for our instruction, to make known unto us the way of salvation. It is an excellent rule, to commit to memory, one passage of Scripture every day. Unless we read the Bible regularly we shall have no desire to study it. by reading Lrla- Rahth ht t taoatt Begin and end every day, by reading part of your Heavenly Father's Letter.

—Selected



MOTHER'S REWARDS

"Take this child away, and nurse it for me, and I will give thee thy wages" (Exodus 2:9).

While mothers do not work for wages, yet a voice greater than that of Pharaoh's daughter makes a promise more certain of fulfillment

than she made when she handed over the child which she found in the ark among the flags.

"I will give thee thy wages," is what God says to every mother who receives the charge to train up a child in the way he should go. She does not wait until her services are ended for her reward. She is paid often and not always in the same way and usually when she least expects it. It may look like a small pay to some one looking on, but not so to mother; her heart of love magnifies the reward.

Ask any mother to tell you of the joy she had the first time she held that tiny babe in her arms, or the first time it smiled as she looked in its eyes. And you might ask her if she were well paid the first time those little lips said "Mamma."

There comes a day, perhaps a very busy day, but at its close comes a sweet reward for mother. At her knee a little child for the first time says, "Now I lay me down to sleep. I pray thee Lord my soul to keep." Oh those sweet days of a baby's life! No mother ever forgets them. But they end so soon. One day little son or daughter is off for their first day of school. Such a long day for mother! and it really is just the beginning of days. For now others are taking a hand in the training of her child. Perhaps her rewards are farther apart now. But they come in so many different ways. It would be impossible to tell of them all, as

year after year she watches this life unfold like a rose. Only mothers know how well paid they are for all their work and love.

There is one reward for mother that outshines them all. That is the time when she is privileged to lead her child, whether young or old, to accept the Christ she loves as its own Savior. For that is her real mission in life; that is what she prayed for as she looked after their temporal needs.

While every mother is glad to see her child make a success in life in whatever it undertakes, a Christian mother is not satisfied with wealth or position. She is always looking for some sign, that the child God gave her to train is yielding its life to him.

There comes a time when mother need no longer work for her children; but her pay goes on just the same. Her rewards are of a still different nature now. It may be only a letter, a visit or even a kind word which shows to her that the children still love her.

Then there are rewards which come too late—rewards which belong to her, but she has gone home. For somehow mothers live on in the hearts of her children. Gypsy Smith once said, "My mother's death made a wound in my heart which never to this day been really healed, and even now though I am past middle life, I often feel my soul panting and yearning for my

mother." Grover Cleveland said to his brother upon his election to Governor of New York, "I am honest and sincere in my desire to do well, but the question is whether I know enough to accomplish what I desire. If mother were alive I would feel safer. I have always thought her prayers had much to do with my success."

As long as the memory of mother lasts, she still gets rewards. But the reward that comes at the close of her life—when she has prayed her last prayer and said her last goodbye—to hear her master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things. . . . enter thou into the joy of the Lord," that is mother's real reward.

Theodore Roosevelt said, "The mother is the one supreme asset of national life, she is more important by far than any successful statesman, business man, artist or scientist. In other words, we cannot as a nation get along if we haven't the right kind of home life." The reward of the mother, therefore, comes in the joy which she has in training a child to serve the home, the community, the country and the Kingdom of God.

—Selected by
Sister Jeanette Poorman

THE LOVE FEAST

By David W. Lehigh

It is the solemn twilight hour;
And on the evening air
Each drowsy bird and wildwood
flower
Is whispering a prayer.

We gather in from vale and hill
Around the festal board,
And in the holy quiet we fill
The tables of the Lord.

The soft lamplight upon us falls;
Our voice in song we raise;
In throbbing surges, from these
walls
Rolls up our hymn in praise.

We pause a moment while each head
Is bowed before the Lord,
And then we hear a story read
From out His holy Word.

Each time 'tis read, it seems more
sweet;
Its meaning deeper felt;
How, as He washed His followers
feet,
The Teacher 'mid them knelt.

No humbler service could we do;
No simpler homage pay,
As, with a heart and purpose true,
His bidding we obey.

With us are men whose hair is
white;
Life's storms have o'er them beat:
Yet, calm, serene, they stoop tonight
To wash their brothers' feet.

A simple meal before us spread
 Our supper now shall be;
 Upon such humble fare He fed
 In ancient Galilee.

Our duties, 'neath tomorrow's sun,
 In various planes shall fall;
 But as we eat tonight, each one
 The brother is of all.

Each to each others heart is knit
 For the dear Savior's sake;
 Oh! may, as we together sit,
 The circle never break.

Many we love have gone to wait
 Far, far beyond the stars.
 Tonight we almost see the gate
 That hides their land from ours.

The story once again is told
 Of how He bled and died
 To bring us, straying from His fold,
 Back to the Father's side.

Then, with our thoughts on Calvary
 As He was suffering there,
 In reverent, loving memory
 The bread and cup we share.

And, sitting in this heavenly place,
 We think beyond the years
 When we shall see our Father's face,
 And He shall dry our tears.

Reluctant from this house to go,
 We linger yet in prayer
 While nature's vespers, soft and low,
 Come on the cool night air.

America! Each sacred scene
 Like this, throughout thy length,
 Thy record's proudest page has
 been;
 Thy glory and thy strength.

Let cannons rust, and crumble forts;
 Yet while these altars stand,
 Their fires shall blaze around thy
 courts
 To guard our much loved land.

A FORGIVING HEART

A forgiving heart is a joyful heart,
 Grateful for pardon and peace.
 A forgiving heart is a faithful heart;
 Its patience shall never cease.

A forgiving heart is a humble
 heart—
 Feels ever its own great need.
 A forgiving heart is a gracious heart
 And kindly in thought and deed.

A forgiving heart is a loving heart
 That eternally shall live.
 A forgiving heart is our Saviour's
 heart.
 It is Christlike to forgive.

WHAT IS CHARITY?

It's silence when our words would
 hurt.
 It's patience when your neighbor's
 curt.
 It's deafness when a scandal flows.
 It's thoughtfulness of other's woes.
 It's promptness when stern duty
 calls.
 It's courage when misfortune falls.

I do not ask my cross to understand
 Or my way to see;
 But in the darkness just to feel Thy
 hand
 And follow Thee.

THE TEST OF A MAN

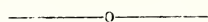
The place to take the true measure of a man is not the forum or the field, not the marketplace or the amen corner, but at his own fire-side. There he lays aside his mask and you may judge whether he is imp or angel, king or cur, hero or humbug.

I care not what the world says of him; whether it crowns him with laurel or pelts him with bad eggs; I care not a copper what his reputation or religion may be; if his babes dread his coming home and his better-half has to swallow her heart every time she has to ask for a five dollar bill, his is a fraud of the first water, even though he prays night and morn and howls hallelujah till he shakes the eternal hills. But if his children rush to the front gate to greet him, and love's own sunshine illuminates the face of his wife when she hears his footfall, you may take it for granted that he is true gold, for his home is a heaven, and the humbug never gets that near the great white throne of God.

I can forgive much in that fellow mortal who would rather make men swear than women weep. Who would rather have contempt of the whole world than the contempt of his wife; who would rather call anger to the eyes of the king than fear to the face of a child. Words are not inconsequent waves of the ether:

true words especially substances built of faith.

We can rest upon Holy words with the assurance of one who stands upon the everlasting rock. But the smile of the rock is not enough. Words are not merily solid substance; they are alive, moving, creating, going on to become greater and greater. They decree a thing and it comes to pass. God's Word does not return to Him void and neither do the words of the children of God, so return to them.



THE CHRIST. HOME CONT.

(Continued from last Issue)

4. DUTIES OF PARENTS TO THEIR CHILDREN

Children "are an heritage of the Lord" Psalm 127:3, Society might joke and smile about the big family but God says that big families bring happiness. Sometimes sickness comes, and the parents hover anxiously over the little bed and cool the feverish brow, praying that the Lord Jesus will touch and heal the little body. All this has its effect upon the character of the parents. Many a silly frivolous girl and a wild roaming boy have been transformed into loving responsible parents by the blessing of their first child.

That little child that has a turned-

up nose like his daddy's and blue eyes like his mother—is the beautiful culmination of your married love. But whether he will go to a life of joy in Heaven, or to a life of torment in the outer darkness of Hell, will largely be decided by how you train that child.

Parents Should Teach Their Children.

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou riseth up," Deut. 6:6, 7.

Bear in mind that every child is born into this world with a sinful nature, and that cute cooing baby in his cradle will soon demonstrate that he has a will of his own, and that he can lustily scream if he doesn't get his own way. Every child needs to be taught diligently. Reading and quoting the Bible in your home should be just as natural as talking about the weather. Teach them the way of salvation. Don't say, "I'm going to let this matter of becoming a Christian up to them. I'm not going to tell them what to do." It is your duty to tell them what to do, for we are "to train up a child in the way he should go."

Parents Should Be Good Examples For Their Children.

"And these words which I command thee this day, shall be in thine heart: and thou shalt teach" Deuteronomy 6:6.

Children as you well know are great imitators. We have seen little girls wearing high-heeled shoes and long dresses, parading down the sidewalk. They want to be like mother. Do you know that the best way "to train up a child in the way he should go" is to go that way yourself?

Parents Should Discipline Their Children.

"The rod and the reproof give wisdom, but a child left to himself bringeth his mother to shame," Proverbs 29:15

The New Testament says we shall "bring them up in the nurture and admonition of the Lord," Ephesians 6:4. The literal word for "nurture" is actually "scourging." Some of you may not believe in the use of the rod, but if you want to ruin your children, just dance to the tune of their every desire, and you can be assured that the job of ruination will soon be complete! I have seen children throw themselves on the floor and kick until they were blue with rage, and then scream as loud as ten thousand devils—and the parents

said, "Let them alone, they must express themselves." Oh God have mercy on the parents who fail to discipline and admonish their children! I Samuel 3:13 tells of God's judgment on one family, because the father (who was a good man engaged in the service of the Lord) failed to discipline his sons.

May God help us to live "at home" so sweetly, so tenderly, and so lovingly—that the memories we make within our homes may be music in the heart, sweeter than the songs that angels sing—and may our family circle (in Christ) be unbroken so that when our journey of life is over, we may live forever in each other's companionship.

Selected from Bible Helps

A CHRISTIAN-LIKE COMPASSION

The loving compassion of the father helped to bring the prodigal son back home (Luke 15:20).

A minister gives this good advice to a father, which had a wonderful influence over his son—

At a Sunday School convention a pastor told me of his wayward teenage son. "He has broken almost every law of God and man. He is killing his mother with sorrow and is breaking my heart. I've tried everything. What can I do?"

"Pressed for attention by other people, I abruptly asked, "Have you

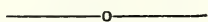
ever tried a *tender tear*?" He went away angry at my suggestion. A year later we met at another convention. He greeted me with, "It worked! It worked! When I got home that night my boy was asleep. As I stood by his bed my heart was flooded with a new and tender compassion. I found myself on my knees clasping my boy to my heart and bathing his face with *tender tears*. Almost before I knew what was happening he was on his knees beside me weeping and both of us wept our way back to God. Tom's a new boy. Our home is radiant with happiness."

—Selected by Sister
Jeanette Poorman

Come to the Gospel feast:

The wonderful invitation continues through to the end. Luke 14th chapter, gives us the parable of the great supper, and tells of the universal call. When Christ comes again to claim His bride, there will be another supper, and though again many will be too busily engaged proving oxen, marrying wives and excusing themselves in various ways, the faithful few, when the final summons comes, will find themselves ready to enter into the wedding feast and sup with Him. The pleading will then be over: the invitation withdrawn. "Behold, I come quickly; and my reward is with me, to give every man according as his

work shall be." Read the last chapter of Revelations. It tells what the reward of the faithful will be. It also tells what is in store for the unfaithful. Read that too. Is it worth while? There is time yet today. Christ is still pleading.



When, with bowed head,
And silent-streaming tears,
With mingled hopes and fears,
To earth we yield our dead;
The saints, with clearer sight,
Do cry in glad accord,
"A soul released from prison
Is risen, is risen—
Is risen to the glory of the Lord."

One may be better than his reputation, but never better than his principles.



If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds.

Burbank



Every morning lean thine arms
awhile
Upon the window sill of Heaven
And gaze upon thy Lord,
Then with the vision in thy heart,
Turn strong to meet thy day.

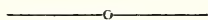


God pity those who cannot say
"Not mine, but Thine:" who only
pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

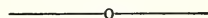
There is nothing I can give you,
which you have not,
But there is much that while I cannot give you, you can take:
No heaven can come to us unless
our hearts find rest in it today—
take Heaven.

No peace lies in the future which is
not hidden in this present in-
start—take Peace.

The gloom of the world is but a
shadow; behind it, yet within
reach, is joy—take Joy.



There is nothing more beautiful
than a rainbow, but it takes both
rain and sunshine to make a rain-
bow. If life is to be rounded and
many-colored like the rainbow, both
joy and sorrow must come to it.
Those who have never known any-
thing but prosperity and pleasure
become hard and shallow, but those
whose prosperity has been mixed
with adversity become kind and
gracious.



SUNDAY SCHOOL LESSONS FOR JUNE 1968

PRIMARY LESSONS

June 2—Paul In A Storm. Acts
27: 1-28:15.

June 9—Paul In A Big City. Acts
28: 16-31.

June 16—Paul's Letter To Rome.
Rom. 1:1, 7-10; 12: 9-14;
16: 24; II Kings 6: 8-23.

June 23—Paul's Letter To Corinth.
I Cor. 1: 1, 2; 13.

June 30—The New Churches. Ga-
latians 1: 1 and 2; 5: 16-26.

ADULT LESSONS

June 2—Importance of Baptism.
Mark 16: 14-20; Matt. 28:
16-20.

June 9—Only For Believers. Acts
8: 26-40.

June 16—Purpose of Baptism, For
The Remission Of Sins and
Gifts of Holy Ghost. Acts 2:
37-40; Acts 22: 1-6; Acts 19:
1-7.

June 23—By Baptism We Are
Born Into The Family Of
God. John 3: 1-21.

June 30—Buried By Baptism Into
Death of the Old Man and
Coming Forth A New Crea-
ture in Christ Jesus. Romans
6: 1-12; Gal. 3: 22-29.

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JUNE 1968

GOD LOOKS DOWN FROM HEAVEN

Sat. 1—Gen. 21:14-21

Memory verse, Psalms 14:2, "The
Lord looked down from heaven
upon the children of men, to
see if there were any that did
understand, and seek God."

Sun. 2—Gen. 22:1-13

Mon. 3—Gen. 49:22-33

Tues. 4—Deut. 4:11-24

Wed. 5—Deut. 30:1-20

Thurs. 6—Deut. 4:24-40

Fri. 7—Deut. 10:10-22

Sat. 8—Psa. 115:1-18

Memory verse, Psa. 33:13, "The
Lord looketh from heaven; he
beholdeth all the sons of men."

Sun. 9—Deut. 11:1-25

Mon. 10—I Samuel 2:1-10

Tues. 11—I Chron. 21:10-19

Wed. 12—Job 20:1-29

Thurs. 13—Psa. 20:1-9

Fri. 14—Psa. 105:26-45

Sat. 15—Isa. 66:1-8

Memory verse, Psa. 57:3, "He shall
descend from heaven, and save
me from the reproach of him
that would swallow me up. Se-
lah, God shall send forth his
mercy and his truth."

Sun. 16—Jer. 23:18-29

Mon. 17—Jer. 33:17-26

Tues. 18—Amos 9:1-10

Weds. 19—Matt. 23:13-36

Thurs. 20—Matt. 24:15-31

Fri. 21—John 1:35-51

Sat. 22—Acts 3:12-26

Memory verse, Psa. 76:8

Sun. 23—Rev. 3:7-13

Mon. 24—Rev. 16:13-21

Tues. 25—Rev. 20:1-9

Wed. 26—Rev. 21:1-8

Thurs. 27—Psa. 85:1-13

Fri. 28—Psa. 14:1-7

Sat. 29—Deut. 26:10-19

Memory verse, Psa. 80:14, "Return,
we beseech thee, O God of
hosts: look down from heaven,
and behold, and visit this vine."

Sun. 30—Matt. 3:1-17

BIBLE MONITOR

VOL. XLVI

JUNE 1, 1968

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TESTS OF CHRISTIAN LOYALTY

"But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ: He is anti-Christ, that denieth the Father and the Son," I John 2:20-22. Loyalty to a good cause is a worthy achievement. Those who accept a cause and are not true to it are among the lowest of society.

The first failure in christian loyalty, is to deny that Jesus is the Christ, the Son of God. Many questions may come before us as what is true loyalty, however, to deny that Jesus is the Christ presents no question. The verse following our text clearly states that "Whosoever denieth the Son, the same hath not the Father." This is a plain statement which carries so much weight, that whoever comes under it has no part in things eternal.

Alas our loyalty comes in con-

tact with many problems and trials. Even conditions become so bad that there are many anti-Christ's, those who even work against the Christ. Verse 16 tells us they went out from us. This is a serious accusation and it is worthy of our time to consider who he is referring to. No doubt John is writing to the church, those who believe in and serve the Lord Christ. Now he is speaking of those who believed in and served the Lord Christ, but for some reason or other quit doing this and took up other interests. Dear reader, Have you not found so many blessings in the Lord's service that you would not even think of leaving? Who would desire to discontinue their loyalty to the Son of God?

In this day of much knowledge and speed of learning many things, we are each much concerned about what is the truth. We read that God is truth and therefore His Word is truth also. John wrote this letter to those who knew the truth. Not to those who enjoyed to hear and speak lies, but to those who enjoyed hearing and speaking the

truth The gospel of our salvation is truth. We must say this includes all the New Testament. If it does not then what parts does it not include as truth? The simple fact that this Book has stood the tests of time for nearly 2000 years, should convince us that it is the truth. Even if we would have reason to doubt it, why leave it or fail to be loyal to it, until we have found something better?

Truly we have an unction (anointing) from the Holy One. The simple fact that we still have a free use of the Holy Bible is truly an unction from the Holy One. I hope that we each have found that the knowledge to be gained from the Holy Bible is unlimited. Truly through it we know all things. Man of many ages has used it and found great truths for his very age. Space does not permit here, even an attempt to enumerate many of the great truths, which we each can receive from the Holy Bible. The understanding and co-ordination we gather from it's pages will be a pleasure to every one, if we study it to learn and not to find fault. Notice the wonderful promise in our text, Ye have an unction from the Holy One, either direct from Christ or through the Holy Spirit; providing we love and serve our Lord and Saviour. True the New Testament is not like a decree from some earthly Monarch, it's precepts and understanding is

not forced upon us against our will. Whosoever will, may have the knowledge and blessings of God.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming," I John 2:28. Can we be loyal to our Lord unless we abide in him? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7 Are these not wonderful words, such as our carnal minds cannot place a value upon. These verses explain the closeness, the unity, the communion with Jesus the Christ. Without such communion, faith, practice and obedience we cannot serve in christian loyalty.

WHY ARE PEOPLE DECEIVED?

False teachers are nothing new. Our first parents, Adam and Eve, were deceived by Satan. Down through the ages God has warned His people that false teachers and false prophets are in the world. Jesus also tells us, "False Christs and False prophets shall rise, and shall shew signs and wonders," Mark 13:22. One only has to study the history of some of the so-called Prophets and leaders of some of the religious bodies of today, to know that they were false teachers and so-called Prophets among them who

turned the truth of Gods' Word to suit their own ideas and ways. Their many visions and revelations did not agree with the Word of God.

Satan has a very effective method in damming souls by his use of false teachers. One naturally expects the spiritual teacher to be honest, sincere and trustworthy. His religious talk removes suspicion, so one is off guard and is an easy victim for deception.

Let me illustrate. Suppose you were traveling in a strange community and you needed a bed for the night. You investigated several places, but at the last one you saw a Bible on the table. Very likely you would say, I can safely sleep here tonight, the Bible indicating that this was a religious home, removed your fears and suspicions. The false teacher uses religion in the same way to disguise himself. It is his method to catch one unawares.

The effectiveness of the devil's "false teacher" program can be seen from the following Scriptures: God says, "My people hath been lost sheep: their sheperds have caused them to go astray," Jer. 50:6. Jesus says, "Many shall come in my name, saying, I am Christ; and shall deceive many," Matthew 24:5. The Apostle Paul says, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Timothy 4:1.

The Apostle Peter says, "There shall be false teachers among you. . . and many shall follow their pernicious ways," II Peter 2:1-2.

These verses tells us that the false teachers have been quite successful. And the Bible warns that some are still among us. We need to be alert and careful Christians. Take it seriously because your soul is at stake, Jesus said, "Take heed that no man deceive you," Matthew 24:4.

Their Subtle Approach

There are many things about the Christian religion that make it easy for false teachers and fakers to use it. They know it too, and have capitalized on it through the centuries. Let's look at some of the characteristics of the Christian religion that make it a good camouflage behind which false and deceitful persons can operate.

First, the Christian religion deals with the unseen spiritual world. Much of it cannot be proved immediately; it must be accepted by faith. "We walk by faith, not by sight." The Bible says, "Now we see through a glass, darkly;" and we only "know in part," I Cor. 13:12.

The spiritual world is just as real as the world we see, but it is hard for us to prove it. Many of it's benefits are future. When false teachers pose as authorities and make great spiritual claims and

BIBLE MONITOR

Taneytown, Md., June 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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prophetic statements, it is difficult to know if they are genuine.

They are usually smooth operators and in most cases fast talkers, knowing it is difficult to prove they are wrong. The second chapter of Daniel illustrates this point. Nebuchadnezzar, the powerful king of Babylon, had a very unusual dream, however, by morning he could not recall it. Instinctively, though, he felt it had prophetic meaning. He was distressed and afraid.

Finally Nebuchadnezzar called in his astrologists and spiritualists and demanded that they use their powers and abilities to find out his dream and the interpretation of it. They protested, they told the king they would gladly tell the meaning of the dream if he would first tell

them what it was. By this time King Nebuchadnezzar began to suspect that they were fakers. It didn't take any more spiritual wisdom or power to find out the dream than to interpret it. The king hints that they had prepared lies for the interpretation. They would tell him the dream meant something far in the future, which he could never prove. The Devil has a cunning way of deceiving people, but he usually gets caught in his lies if people are willing to use the right means to find out for themselves. The best way is to search the Scriptures and see if these things are so. In the final analysis a true prophet of God was called and was able to interpret the dream for the king. As we know, this prophet, Daniel, was God's prophet.

Christians Are Easy Prey

A second reason why the Christian religion can be used easily by false teachers is that a true Christian is kind and tenderhearted. After Christ comes into his life, he now tries his best to live unselfishly to follow the golden rule. These characteristics make Christians the easiest people in the world to be used by false teachers to exploit. True Christians are sincere and want to live right. They try to reach new spiritual goals. Therefore, pious sounding, promise all, false teachers capitalize on those inner desires.

In the third place, most people are anxious to be happy. The christians strongest desire is to have a home with Christ after this life is over. The born again christian will do and give almost anything to achieve to this end. Father Abraham who, "was told to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God," Hebrews II:8-10. We, as christians must be like Father Abraham, we must have our minds so fixed on the things of God that when these false teachers come to us we will think seriously of what the consequences will be, if we allow ourselves to be led astray by false professors of today. This matter of false teachers is more serious than we might realize. It concerns our eternal souls. We all do well to check and double check our standing with God. The Bible says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," I John 4:1.

In conclusion, may we remember,

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," John 4:6.

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THE WORLD IS SEEKING PEACE

Because of National and racial disturbances, the world is seeking a way to become united on a common program, and so, "find peace."

They have rejected the peace that God offered by giving His Son, through the blood of His crucifixion and death, that through Him to reconcile all things unto Himself; "by Him, I say, whether they be things in earth, or things in Heaven," Col. 1:20. God at no time asked man to work out a peace plan. All God ever requested us to do was to accept peace on the terms of the cross. To accept peace on God's terms would bring peace to this troubled old world and good will toward men.

What the world wants is a one world "Christless" government and unification of all religious faiths into one church, the church of Satan, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," II Thess. 2:4. The devil will get both church and State, after a great

struggle and much bloodshed. "In God We Trust" will be outlawed from both church and state. Also the Bible and any literature referring to it will be outlawed.

The prophet Amos told us: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it," Amos 8:11-12. We are told that in writing the new constitution of South Vietnam, a mistake was made and the name of God was written in and when it was discovered, the entire document was rejected until it was removed. That is not too strange when—We come back to the United States of America and find the dear old Bible outlawed from our schools by both Houses of Congress and prayer also by the Supreme Court. Already many of the larger denominations have rejected the Bible as the inspired Word of God. As I said before, the Bible will be removed from the one world government and world church, as it is in most of Asia now.

But Jesus said in Matthew 24:35, "Heaven and earth shall pass away, but my words shall not pass away." The Psalmist puts it this way, "FOREVER O Lord, thy word is

SETTLED in Heaven," Psalm 119:89. So what is the answer? Every man and woman of God will be walking Bibles in the Holy Ghost. Listen to this: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, THAT SPEAK YE. For it is not ye that speak, but the Holy Ghost," Mark 13:11. So let us "study to show ourselves approved unto God. A workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15.

The real church of Jesus Christ, "the remnant," can never be destroyed. "And upon this rock (THE CROSS), I will build my church, and the gates of hell shall not prevail against it," Matt. 16:18. The real church of Jesus Christ is INDESTRUCTIBLE. The devil tried to destroy the church, beginning with Christ and the Apostles, crucifying, beheading, stoning, burning at the stake; but the blood of the martyrs became the seed of the kingdom. Luke said "Ye shall be hated of all men for my name's sake, but there shall not a hair of your head perish," Luke 21:17-18. "But the very hairs of your head are all numbered. Fear ye not therefore," Matt. 10:30-31.

In these last days the greatest weapon of the devil is UNBELIEF and he is using it in trying to an-

nihilate the faith of the saints. But this is not possible, as we are sticking close to our shepherd, Jesus, and we will get through safely. I know that these are dark days, but so were the days of Elijah. He could not see very far mostly because of his tears, not one soul came into his vision, but God saw seven thousand! And that is what matters most now.

So we will not bend the knee to communalism, nor to the ecumenical movement of the world church. How sweet it is to listen to the voice of our dear shepherd. "Fear not, little flock, for it is your father's good pleasure to give you the Kingdom," Luke 12:32.

Why does this generation reject the peace plan offered by God, documented and signed with the blood of the cross?

It is the terms written into this document to which the people of this generation object. Let God strike out the clauses of sin in its every form:—murder, theft, lying, hate, adultery, pride, deceit, etc. and I am sure that the devil would accept it wholeheartedly. All this he tried to cram down Christ's throat Matt. 4:8-10. Here is an illustration: Many young people think of their parents only in terms of a good car, a tank full of gas, a liberal allowance and no curfew or other restrictions. Is this the way we feel about God the Father of us all. Let Him give us all the wonderful

blessings of His love, and take all the don'ts out of His book of rules. Wouldn't that be grand, or would it?

The children of Israel did not mind going through the sea dry shod and made out with the manna, also the quail; that sweet cook water wasn't bad at all. It was great to know that there was no sickness or feebleness among them. Saith the Lord: "I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy feet," Deut. 29:5. But the real sticker was those old "*Ten Commandments*" with their 'thou shalt not.' So they were quite clever, or they thought they were: "We will make us a God that won't have any 'thou shalt not's' in his book of rules. In many of today's homes, when children get bored with restrictions, they just leave home. But in the family of God, so often they just turn up the nose and ignore the rules altogether.

But what will the homecoming be if we find ourselves disinherited? What will people do when they hear the voice of the angel that there should be time no longer? Rev. 10:6. Or the cry at midnight: "Behold, the bridegroom cometh. Go ye out to meet him," Matt. 25:6—With no oil for your lamp? No wedding garment under the blood of Christ? With no time for repentance, to ask God for His for-

givenness. With not even time enough to take a bath—'baptism'? With no time to change our wardrobe, from the ridiculous to the modest? By the time you would make these corrections, the door will be closed, never to be opened again.

"When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; He shall answer and say unto you: I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." There shall be weeping and gnashing of teeth, Luke 13:25-28. Then shall the King say unto them on His right hand: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." If it is permissible to shout, let me say Hallelujah. Amen.

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DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN

PART 15

"Salvation is of the Jews," Jno. 4:22. What did Jesus mean here?

Did He mean that salvation of the world, must come or will come, through man a human Race of people, or Nationality, of a fleshly kingdom of this world? Or did He mean that out of the Jews posterity would come the Saviour of the world? We believe the latter is what He meant. He, Jesus, is the Saviour of the world and no Nationality, or Race of people can save.

NOTE: Acts 4:10-12, "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

This is the stone which has set at nought of you builders (the Jews, Israel), which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The Scriptures repeatedly teach us that Christ is "the headstone of the corner," in the "foundation of the Church, or the kingdom of Heaven on earth, which He said "I will build." Matt. 16:16-18; Psa. 118:19-22; Matt. 21:42-44; I Cor. 3:11; I Peter 2:4-10.

What did Jesus mean, when He said . . . "Ye are the salt of the earth? Matt. 5:13.

Did he mean that the Jews, as

a race of people were the "salt of the earth?" Or did He mean His disciples, those whom He had chosen, to work in the kingdom, or Church, which He came to set up (Dan. 2:44; Zech. 6:12-13), were the salt of the earth? We believe His chosen disciples, and we of the Church, are the "salt of the earth." Also the "light of the world," Matt. 5:14. Hence, we think, that the salvation of the whole world, is of and through the Lord Jesus Christ, a Jew or of Jewish descent, of the Nationality and race of Israel.

Yet Bible commentators, who have confused the minds of many people, have taught that, when Jesus said, "Ye are the salt of the earth," He meant that the Jewish race, the Jews, or Israel, were to be the means of preventing the moral putrefaction of the world, and that they became extinct as a nation. That God would destroy all mankind, from off the earth, as He destroyed the Antediluvians, when Noah and his family were safely shut in the Ark, or as He destroyed the cities of the plain, "Sodom and Gomorrah," when Lot had escaped from them.

We think that this doctrine is very fanciful and not at all scriptural. When Christ made the statement, "Ye are the salt of the earth: but if the salt have lost his saviour, wherewith shall it be salted? It is

thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

He was speaking to those whom He had chosen to be His followers, pointing out to them the inferiority of the Law, to the rules He had chosen to govern in the kingdom of heaven on earth, those whom He had chosen for His Church, and not to the Jewish race as a Nation.

Although they were Jews, and salvation was of Himself a Jew; yet He was introducing them to the order and characteristics of the New Kingdom, He came to set up, for the salvation of the world. Matt. 3:2, 4:17, 10:5-7; Mark 1:14-15. Read also Matt. fifth chapter, all of it.

This was the Jewish law, or promise, which had been previously given to Israel. However, Christ fulfilled that law.

Christ the Messiah had come, Gal. 4:4; and was establishing a new Law, a new kingdom, an everlasting Kingdom, and His followers were to be "the salt of the earth."

Hence we say, those of the Kingdom of Heaven, the Church, believers in Christ, who have been "born again" are the "salt of the earth." The above mentioned commentators say, that the Jews as a race of people are "the salt of the earth," and then they give the following references from the Scrip-

tures to try to prove their theory.

Such references as refer to the reestablishment of the throne of David by Christ, Acts 15:13-18; Rom. 11:1-5, 11-12, 15, 17, 23, 27. What they seemingly have failed to understand is the nature of Christ's Throne, and Kingdom, that it is Spiritual and not physical, or fleshly, which is so clearly taught in the New Testament.

Christ's disciples, for a time, as well as the Pharisees erred in this, as well as the people of our day. Perhaps they have stumbled at the Word of David, in Psa. 132:11, "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."

Do they think that Christ will be resurrected a second time—to set upon David's throne, in the flesh, or that David will be brought back to mortality to sit on an earthly throne? Why not admit that Christ can occupy David's throne sitting in his glorified body, and reign over his saints, Phil. 3:20-21. Who have been changed also?

So, men teach that the salvation of the nations, morally and physically, and the preservation of the of the human race, on earth depends upon the preservation and continuance of the Jews as a race.

Friends, we say the salvation of the nations depends entirely upon their accepting of His Word, and their obedience to the same, by in-

dividual birth into the kingdom of God, Jno. 3:3-5. Let us get to the bottom of this erroneous teaching, for out of it has come much controversy, concerning the "revelation." These commentators, Teach further, that the present degenerate condition of the world, is owing to the fact that the Jews have lost their savor, as the salt its saltiness, and until they recover their savor, degeneration will continue to develop, until the time comes that the smell of decomposition of the decaying nationalities of the earth shall call for Divine interposition and the salt be resavored by the conversion of the Jews, and the Jewish nation again takes its place among the nations of the earth.

We say those conditions will exist until Christ comes to earth, and the devil and satan is bound, after which Christ will reign over the saved of the nations gloriously, including the Jews.

That the Jews eyes, as we understand will not be opened to their Messiah, until they look, "upon Him whom they have pierced and they are redeemed from the earth, Zech. 12:10; Rev. 14:1-6.

Reader, beware of the above doctrine. We admit that God has as a race for many years, because of His promises to them.

We believe also that He will continue to preserve them, until they are again grafted into their "Own Olive Tree" at their con-

version to their Messiah, and that, the remnant will reign with Christ, in His Millennium, the thousand years mentioned in Rev. 20:6; after the First resurrection and translation of the saints.

Some sects teach that the four Gospels, Matthew, Mark, Luke and John, are added to the Old Law, and not binding upon the Church, or New Testament Dispensation. That they were written for the Jews, or binding upon the Jews only. Perhaps this is why so many teach the postponement theory of the kingdom. We say the four gospels are for the New Dispensation of "Grace," and are binding upon the Church of Jesus Christ, throughout the Church age.

From the time of Israel's being carried away into captivity of Babylon, and the destruction of Jerusalem by Nebuchadnezzar in B. C. 587. Thus ended a period of deadly tribal war's, which was made illustrious by the ministry of a noble succession of great prophets. With the captivity of Judah and the destruction of Jerusalem, began that long period which still continues, known in the Scriptures as "The times of the Gentiles," which will now occupy our attention.

What do we mean by the "Times of the Gentiles?" After the kingdom of God's first chosen people, whom He called out of the nations of the world, became extinct, their desolation and that of Jerusalem, God's

holy city. It seems God recognized certain kings of the world nations, as his servants, until the time came for the fulfilling of His purpose in sending His Son into the world, as the world's Saviour, Gal. 4:4.

God has ever in the past, and we believe still does recognize kings and rulers to govern the affairs of the world-kingdom.

The main theme of the Book of the Prophet Daniel, shows the Sovereignty of God over the affairs of men in all ages. The Pagan kings confessions of this fact constitute the Key Verses of His Book, Dan. 2:47, 4:37, 6:26.

Josephus wrote of Daniel, in his book Book 10, Chapter 11, and we quote. . . . "All these things did this man leave in writing, as God had showed them to him, in-somuch that such as read his proesp, and see how they havhesihhhh phesies, and see how they have been fulfilled, would wonder at the honour wherewith God honoured Daniel; and may thence discover how the Epicureans are in error, who cast Providence out of human life, and do not believe that God takes care of the affairs of the world, nor that the universe is governed and continued in being by that blessed and immortal nature, but say that the world is carried along of its own accord, without a ruler and a curator; which, were its destitute of a guide to conduct it, as they imagine, it would

be like ships without pilots, which we see drowned by the winds, or like chariots without drivers, which are overturned; so would the world be dashed to pieces by its being carried without a Providence, and so perish, and come to nought."

We are commanded to pray for King's and Rulers, those in authority, and to be "subject to the higher powers. For there is no power but of God: the powers that be are ordained of God," Rom. 13:1. The times of the Gentiles are fully outlined and described, by the prophets. They begin with Nebuchadnezzar and end, as we understand, at the battle of Armageddon, where Christ comes to overthrow and destroy the nations.

The fifth period of Jewish History began in B. C. 536, after their seventy years of captivity ended, as prophesied by Jeremiah in chapter 25:11. Some 40,000 of those in captivity returned to Jerusalem to rebuild the city and the Temple. The Temple was not finished and dedicated until twenty years later, and the walls of the city were not rebuilt until seventy more years had passed by, B. C. 445.

While the Jews were permitted to return to their own land, they never again secured supremacy. They remained subjects to the different conquerors of their land, though for the most part governed by rulers of their own race.

The Jews, though chosen to be

God's chosen people, fell into idolatry and were carried into captivity, they were supplanted by the Gentiles.

The nations of Egypt, Assyria and Babylon were anxious to conquer and supplant Israel (the Jews), but God held them in an unseen leash until the iniquity of Israel was full, and then He permitted the world power to pass into the hands of Nebuchadnezzar King of Babylon.

Note: Jeremiah's account of this, Jer. 27:5-7, "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet to me.

And now have I given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

And all nations shall serve him, and his sons, and his sons son, until the very time of his land come: And then many nations and great king's shall serve themselves of him."

This happened approximately in B. C. 606 and marked the beginning of the times of the Gentiles. Hence we see that God's chosen people. His saints are under the authority of the King's and nations, to this

day, in the sense of being "subject to them," Rom. 13:1.

TO BE CONTINUED

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NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood Congregation plans a Revival Meeting starting Sunday, July 14th, and ending Sunday evening July the 28th, if the Lord is willing. Everyone is cordially invited to come and enjoy these meetings with us. Bro. James Kegerreis has promised to be with us at this time. Please pray that these meetings will be a blessing and inspiration and that many will feel the need of a closer walk with God.

Sister Maxine Surbey, Cor.

ELDORADO, OHIO

The Eldorado church plans a Revival meeting from August 18-25. Pray for these services and attend if possible.

Sister Gibbel

GOSHEN, IND.

The Goshen congregation plans a two-week revival from August 25-Sept. 8. Our harvest meeting will be Sept. 8. Our Lovefeast will be Nov. 2. We ask an interest in your prayers and invite all those who can to come and worship with us.

Sister Maxine Swihart, Cor.

MAILING LIST

We still do not have the Mailing List corrected. If you miss any issues leave me know. If you still receive the Bible Monitor, though several issues late, just be patient even though it does not show on the label that you renewed your subscription. Again we urge you to inform us, thirty days ahead, of any address change.

Editor

MARRIAGE

Miss Gloria J. Reed, daughter of Elder and Sister Hayes Reed of Modesto, Cali.; and Gale D. Haldeman, son of Brother and sister Floyd Haldeman of Dallas Center, Ia., were united in marriage February 10, 1968, in the Modesto Church of God. Elder Hayes Reed performing the ceremony. The couple will make their home at 508 Ryan Ave., Modesto, Cal. 95351.

OBITUARY

VERN E. KENDALL

Son of Nathan and Martha Kendall was born Dec. 9, 1887 and departed this life May 15, 1968 at the Windsor Estates Convalescent Home, Kokomo, Ind. He had attained the age of 80 years, 5 months and 6 days.

He was united in marriage with Dora L. Webb on Dec. 22, 1912. To this union were born two daughters and three sons: Mrs. Frances

Hartleroad, Rt. 5, Peru, Ind.; Mrs. Georgeanna Lorenz, Rt. 2, Greentown, Ind.; Elson, Anchorage, Alaska; Eugene, Rt. 2, Greentown, Ind. and James, Kokomo, Ind. His wife preceded him in death on Feb. 21, 1958.

Besides the children, he is survived by: three sisters, Mrs. Etta Cline, Greentown, Ind.; Mrs. Sylvia Parker, Troy, Ohio; Mrs. Eva Willits, Rt. 4, Kokomo, Ind., three brothers, Russell, Rt. 2, Greentown, Ind.; Virgil, Amboy, Ind. and Marvin, Claypool, Ind.; also nine grandchildren and five great-grandchildren. A sister, Mrs. Pearl Hodson preceded him in death.

He became a member of the Church of the Brethren, later becoming a charter member of the Dunkard Brethren Church at Plevna, Ind., of which he was a faithful member. Funeral services were conducted at the church, in charge of Brethren Harley Rush and Walter Bird.

Sister Mary Borton, Cor.

SOUTH FULTON, ILLINOIS

The sermon of Bro. Harley Rush, quotes,

We are grateful to our Lord that we may continue on in the life that leads from earth to Glory, Gen. 6:1-22, the Ark of Safety. In this chapter we have God's concern for the earth and the things that He created. He is grieved

at man and repents that He had made man.

But Noah found grace in the eyes of the Lord. He was a just man and God told him, "The end of all flesh is come before me. Make an Ark for your family and two of every living sort, fowls and animals and every creeping thing." Noah made preparation for protection under God's direction. While he prepared the Ark, he also did all he could to prepare the people for the destruction God was sending. We too, may help others to see there is an Ark of safety, salvation through Jesus Christ.

Noah warned that death was threatening the human race, but the hearts of men continued to think evil. If God repented in Noah's time, He must regret and grieve at modern man. The christian can place his heart in God's care for complete protection. We hear people say, We cannot be perfect in this life, for no one is perfect.

The Bible says, Rom. 3:23, "All have sinned and come short of the glory of God. But the believer always works to attain perfection. We are to press forward to try to keep from the sins which beset us. Rom. 5:12, "Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." Natural death came to the human race in Noah's time, because of sin. Spiritual death came also.

because of sin, when man was led away from God's divine plan.

There was a need for a way of escape, therefore God sent His only Son, that we might pass from death to life. Ecc. 7:20, "For there is not a just man upon earth, that doeth good, and sinneth not." We may feel that we are so holy and righteous that we can do no wrong. If we have that idea we will fall faster than anyone.

Next we would notice a God appointed refuge. God saw fit to save Noah because he was His servant. When we give our all for God, we can come to this place of safety, a wonderful feeling. It is sad to see those who know not God, full of troubles, yet not able to place their lives in the Ark of safety. Noah was willing to be obedient. I believe God does not want to destroy the earth, but because of man's disobedience, the world cannot go on as it is.

We read in John's Gospel, how God so loved the world that He sent His only Son. Do we appreciate this to the extent that we might be saved? 1 John 4:10, He loved us. In other words, God was willing to send His Son to take our place in death. We noticed God's love is our only refuge. Noah realized the Ark was the only refuge from the flood, for him and his family. I sometimes wonder if

people think they can buy their way into salvation. To their sorrow they will find this is not the way to receive it. Multitudes are going to be disappointed.

The christian looks beyond this life. John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." there is no other way to gain Heaven but through Jesus, to repent, believe and follow His commandments. Only then will we have access to that wonderful home. Noah willingly did all God's commandments. When he and his family went in the Ark, the Lord shut him in, Gen. 7:16. I cannot comprehend why anyone continues to sin when they know the consequences of it. John 10:27-28, "My sheep hear my voice and shall never perish."

It hurts when Satan works within the fold. Jesus taught us to have love and concern for others. He said, I and my Father are one. You and I should be the same, one. If we believe and follow with our every strength and ability, we can know we have everlasting life: just as all those who entered the Ark, knew they were safe.

Gen. 8:16-17, God told Noah and his family and all the living things to go forth from the Ark, to be fruitful and multiply. Noah was thankful that God had made a way of escape for him and his family. He built an altar and offered burnt

offerings. God smelled the sweet savour and said "never again will I smite every living thing by water." What a wonderful promise to those who love and serve Him. How very sad that all outside of the Ark perished. Perhaps many knew the way of righteousness and then the way of the world enticed them away.

It appears the farther away we get from God the better we like it. The present day conditions are like those in Noah's time, drunkenness, drugs, nakedness, murders and all kinds of terrible sinful things are happening. The world will be too late to enter the Ark. The greatest prayer meeting that ever will be held will be when men cry for rocks to fall upon them, to hide them from God, but that will be too late. What a terrible time it is to face the wrath of God. Rocks will melt and mountains fall, as people cry for mercy and there will be none. Also the story of the ten virgins in Matt. 25, illustrates the lateness of preparation.

My desire and purpose has been to encourage and to strengthen us, that we might not become weary in well doing in our christian life. We must not give up under the heavy burdens and trials. We must place ourselves in God's hands and make all preparations for entering that wonderful Ark of safety, to enjoy the many wonderful blessings which God has prepared for us.

May God guide us to strive to that end.

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BEFORE SUNDOWN

Sundown! what a beautiful word; how full of suggestion and meaning it is! Sometimes I long for sundown as a student contemplates the close of school; other times I resent the mere suggestion of the close of the day.

What does sundown recall to you? You may see a modest flock of sheep with their lambs informally winding the hill to shelter for the night, as tiny twinkling bells send a little melancholy song out on the cool air of night. Possibly you have observed the birds and their instinctive behavior at sundown; their joyous outbursts of song change to a plaintive chirp, subdued and soothing in some cases, and at others, an excited note of concern and warning to a young one who has just newly tried the wing.

Have you ever been impressed with the quietness of sundown as it approaches a small, rural hamlet? Daytime noises give way to the silent carpeting of night; slow, spiraling columns of smoke from the warmth of a friendly fire rise pointedly toward the sky; the sun goes down and night illusively pulls together the velvet drapery of her

spell. Yes, sundown comes regularly and surely; it clarifies the end of man's busy day; it alleviates his ills and suggests the blessedness of sleep to tired bodies and minds.

Great souls have always reckoned with the reality of sundown; they believed in it and fashioned their labor accordingly. Sundown limited the length of their working hours; it rigidly terminated their toil. To these great souls, sundown appeared like the Red Sea to the Children of Israel; it had to be dealt with; there was no other alternative. The anticipation of sundown quickened their step, strengthened their heart and ennobled their courage. It added vision and incentive to the task. In the lines that follow, let us note how the divine Son and the one of the greatest saints labored to do their work before sundown. Let us also consider our work and day.

1. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4.

These immortal words from the lips of our Master speak clearly of His regard for sundown. With Christ, time was priceless; it gave Him space to do His Father's commission. The daily sunsets closed in on His days, and the end of the third short year closed His active ministry on earth. But note such tireless zeal, such exemplary love, and such vehement desire to

complete His task before sundown; no one ever worked with more purpose.

1. Christ in the Temple. A mixed multitude walked wearily down the dusty road; they were out of Jerusalem a day's journey. A red-faced sun sank slowly to the edge of a western sky. There was an uneasy stir in the group; a name was called to which no one responded; there was a young boy missing.

Back in the Jerusalem temple, a young boy stood in a circle of scholars; the men were hoary with age and tradition; the boy was innocent and as pure as a newborn lily. Their discussions were weighty and involved. Frequently the aged men, with withered face and hand, wondered at the twelve-year-old's insight into divine revelation.

Toward evening, a godly pair, worn by three days of searching, entered the theological atmosphere of the temple chamber. In response to a reprimanding query, the boy spoke, "How is it that ye sought me? wist ye not that I must be about my Father's business," Luke 2:49? the setting sun gave soft light to a trio who slowly wended its way on the long trek to Nazareth..

2. Christ on the road. "And he must needs go through Samaria," John 4:4. The men talked in undertones; their faces depicted misunderstanding. "Why does He have to go through Samaria? It is out

of the way and the people are so suspicious and unfriendly." But He had a divinely arranged appointment in Samaria and nothing could deter Him. Presently, they came to Jacob's well, a historic landmark, to be sure. Here He rested while the men went to the city to purchase the evening meal provisions.

In the distance, a woman could be seen trudging the worn path from the city to the well. As the woman came to the well, two weary persons met; the one weary in body; the other, weary in body, soul and spirit. They had met at a place of refreshment; they spoke of water. She spoke of physical water and the deep well; He spoke of living water and everlasting life. She declared she had no husband; He declared she had five. The woman saith unto him, Sir, I perceive that thou art a prophet." John 4:19. They talked of worship. She spoke of place worship; He spoke of true worship, spirit, and truth worship. They referred to the Messiah. She voiced her belief in His coming; He voiced His identity, "I that speak unto thee am he," John 4:26. The woman's eyes were opened; she left her waterpot and returned to the city, saying, "Come, see a man, which told me all things that I ever did: is not this the Christ," John 4:29?

In the meantime, the men returned from the city. They offered the Master meat; but He refused. He spoke of other meat unknown to

them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest," John 4:34, 35.

In Christ's dealing with the Samaritan woman and His timely exhortation to His faithful followers, He suggests His "before sundown" philosophy. His crowded schedule and His long agenda of work drove Him into unprecedented activity. He saw the sun moving toward the western horizon; He was determined to finish His work; He was determined to have others see the "white fields" which He viewed with such exemplary concern.

3. Christ in the Garden. Twelve men left the upper room; they filed reverently down the stairs and out into the street. A cool night air enveloped their quiet association. They walked slowly up the street; soon they came to the entrance of a beautiful mountain garden. Night hovered more closely; sleeping birds, aroused from their nest, fluttered helplessly from their native tree to another perch. Eight men wearily sank to the ground for rest on a bed of forest covering; the remaining four preceded farther into the garden. They came to an opening; at its edge, the three disciples were invited to pause. The Master was alone; He moved bravely into

the clearing. As he knelt in prayer, the moon broke through the clouds and sent golden shafts of light down on the bent figure. The three disciples, weary from fatigue and sorrow, went to sleep. The master struggled in prayer alone. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done," Luke 22:42. Such agony, such struggle and such a prayer! There has never been an equal before or since.

So vehement and devastating was the struggle to the physical and moral powers of the Master that the Father sent an angel from heaven to strengthen Him. So agonizing and extracting was His prayer that He sweat, as it were, great drops of blood which fell to the forest floor beneath. Here was a sight too sacred for mortal eyes—the Master struggling in prayer while His disciples slept. Here the divine Son petitioned the divine Father that His cup might pass; it was a battle of will, the most excruciating form of battle.

Here in the garden the Master made a permanent decision; He won a lasting victory. From here on, He would not turn back, regardless of the desertion of His friends or the inhumane tortures of His enemies. Here in the garden, we may say, the Master was tried before Pilate, bore His cross up the hill of Calvary, and finally ac-

quiesced to the cruel, public death by crucifixion.

Christ's prayer in the garden came just before sundown in His earthly life; everything prior to the garden led up to it; everything after the garden was a simple fulfillment of the divine treaty so courageously accepted there. Let us turn briefly to the life of one of Christianity's greatest advocates and promoters, Saint Paul.

II. "*I press toward the mark for the prize of the high calling of God in Jesus Christ,*" Philippians 3:14.

Saint Paul was a spiritual athlete, a godly contestant and a great Christian soldier. Few lives have been more packed with physical and spiritual labor for God and His children. The zeal and rapidity with which he worked would seem to indicate that he considered each day as his last. From the first, he had a proper regard for sundown; that explains why he placed before him certain marks and goals for his life. Note for example: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings," Phil. 3:10.

These ennobling goals made his life purposeful; they gave direction to his enlightened zeal.

1. Paul on the road. A small, scholarly-looking figure, maybe dressed in military uniform, led an armed band toward Damascus. They pressed on in formation and with dispatch; they carried papers

which licensed them to seize the followers of Christ. Suddenly a light from heaven, brighter than a noonday sun, bore down upon them; their leader reeled and fell to the earth like a dead man. A voice from heaven spoke; the prostrate leader asked the Lord to identify Himself; the Lord did. The trembling leader again spoke, "Lord, what wilt thou have me to do," Acts 9:6? This question was right and proper. The Lord had His man where He wanted him; he was down and without sight. From here on he could be led. Sinner Saul became Saint Paul as a result of a light treatment from heaven. The rays of the light from heaven burned out the hate and murder of his former life; he was vitaminized for the strenuous labor which has soon to follow.

2. Paul in prison. The prison cell was dark, very dark and damp; it was the inner cell of the Philippi prison. Two men were seated on crude, wooden benches; their feet were bare and firmly held by stocks. These prisoners had every reason to be miserable and melancholy. Their backs were sore, swollen, and bleeding; crimson stains checked their scant garments.

At midnight, as unexpected as a Christmas carol in June, the men began to sing and pray; their godly voices resounded through the dark, low corridors. God and the other prisoners heard their songs.

Suddenly God spoke; it was through a violent earthquake which rocked the foundations of the great prison, opened every door, and loosed every confining band.

The keeper of the prison drew his sword, but a little man shouted, "Do thyself no harm; for we are all here," Acts 16:28. The keeper called for a light and sprang into the inner cell. He fell at the feet of the two men and demanded, "Sirs, what must I do to be saved." They joined in saying, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway," Acts 16:30-33. The man was saved and his house with him. God had wrought a miracle, not only to save souls but also in the lives of His faithful witnesses.

Saint Paul took every opportunity to witness for his Master; in season and out of season, he was determined to know nothing but Jesus Christ and Him crucified. Sundown kept crowding him on. He couldn't vacation; there were too many congregations to organize, too many letters to write, too many souls to save.

I see him toward the end of his life: he is a veteran, soon to leave his earthly battle station. Confined

at Rome, with hardly a human companion, he writes his last letter to his spiritual son, Timothy. Kindly note a few scattered revelations: "Preach the word; be instant in season, out of season; . . ." (II Tim. 4:2). "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6, 7). "Only Luke is with me" (4:11). "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (4:18).

Believe me, these are great farewell words from a saint so soon to suffer death at the hands of one of Christianity's fiercest foes, Nero. When I think of all that I should do before sundown, Saint Paul becomes one of my greatest ideals: he fought a good fight, he finished his course, he kept the faith. Oh God, may I follow in his train.

III..My sundown. "For I bear in my body the marks of the Lord Jesus," Galatians 6:17.

Saint Paul closes his Galatian letter with this inspired text; I love it and desire to call it mine. I hope that I shall not be considered presumptuous or self-righteous; I am determined to glory in the cross of Christ—that cross which towers o'er the wrecks of time.

As a follower of Christ, I am branded for life. Nothing can deface, mar, nor remove that brand-

mark as long as I walk with my Shepherd. This crafty, evil world is calling for me to disown, to deny, my Lord; this I dare never do.

"In the hour of trial,

Jesus, plead for me;

Lest by base denial

I depart from Thee"

(Montgomery).

As a follower of Christ, my heart is autographed. It bears the name of Jesus; He wrote it there when I was yielded and eager to do His will; it dare never be otherwise. With Charles Wesley, I pray,

"Write Thy new name upon
my heart,

Thy new, best name of Love."

As a follower of Christ, I have been apprehended by God. To borrow a Negro Christian's expression, "Oh, I know the Lord laid His hands on me." He has asked me to hand over to Him my heart, my mind, my talents, and all my physical powers, with no reserve. I dare never refuse His gracious designs for my life.

The marks of the Lord Jesus brand me as His child, His witness, and His ambassador. As such, I have a work assignment; it is to be done before sundown. But sundown is not a static phenomenon; it comes to the rich and the poor, the educated and the unlearned, the old and the young.

Here I am a young man of one score and twelve; I know not when my sundown shall gently extend her

velvet twilight into my heart's throbbing chamber and usher me into eternal bliss. I have only one alternative—I must do my work today. My work order is labeled "Rush," for immediate dispatch. This being true, here is a brief working outline for my task before sundown.

First, I want to be the head of a Christian home and family. I pray that my children may have a Christian father; as such, I hope by God's grace, to lead their innocent feet into the kingdom path.

Second, I shall endeavor to live so that all who know and observe me will conclude, "He has been with Jesus." This type of life will engage me in an active witness for my Lord; it will also keep me non-conformed to the world in every ethical area, including my attire; it will aid me in my service.

Third, I desire to pray more fervently; to find, at the mercy seat, divine aid for my human needs. I propose to devote myself more diligently to the study of God's Holy Word; this will fortify me for the judgement day; it will materially assist me in personal soul winning.

Fourth, I must write some more letters and a few more articles. I need to smile and sing my songs.

Fifth, I shall determine to live in constant preparedness for the return of my Master. I must watch and pray that I enter not into temp-

tation. The trumpet blast shall not affright me—its clarion call should find its harmonic counterpart in my soul.

Dear Comrades! my tale is ended. An ancient sundial bears the time-honored inscription, "It is later than you think., This must be the realistic incentive behind the drive that sends us into the world's great harvest field. Sundown will come, all too soon, and terminate our toil. The cool, sweet balm of night shall bathe our weary eyes. The lovely dawn shall usher in perennial spring and the eternal kingdom of our Lord. "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Numbers 6: 24-26).

Selected from the
Christian Monitor:

—o—
"The things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. 4:18. Eternity is so long, so long, and so short is the time to prepare for it. If a million years formed but a letter of a volume the universe could not store the books that eternity would write. Were the mighty universe annihilated but an atom in a million years, it would all be gone ere eternity had fairly begun. Oh, eternity is so long, so long, and my time to prepare for it so short.

LONGING

Longing to find out what's beyond
The sunset's golden hue,
Wondering what's in the other
world,
Haven't you wondered too?

Longing to be where truth and right
Will ever anon prevail.
Wondering when the time will come
When God shall lift the veil.

Longing to be where tears and pain
Banished forever shall be,
Where truth and love, sincere good
will,
Shall reign eternally.

—Wilmer Culver

IF THEY'D ONLY OPEN THEIR EYES

Once there was a little boy, who
when he was three weeks old, his
parents turned him over to a baby-
sitter. When he was two years old,
they dressed him up like a cowboy
and gave him a gun. When he was
eight years old, they bought him a
air-rifle and taught him to shoot
sparrows.

He learned to shoot windshields
by himself. When he was thirteen
years old, he told his parents that
other boys stayed out as late as
they wanted to and they found it
easier that way. When he was fif-
teen, the police called his home one
night. We have your son who was
found in trouble. In trouble.

screamed his father, it can't be our
boy! But it was.

Selected by Alma Meade

Lord, fill my mouth with worth-
while stuff, and nudge me when I've
said enough!

You can't control the length of
your life, but you can control it's
width and depth. You can't con-
trol the contour of your face, but
you can control it's expression. You
can't control the weather, but you
can control the atmosphere of your
mind. Why worry about things you
can't control, when you can keep
yourself busy controlling the things
that depend upon you.

God pity those who cannot say
"Not mine, but Thine;" who only
pray,

"Let this cup pass," and cannot see
The purpose in Gethsemane.

Every morning lean thine arms
awhile

Upon the window sill of Heaven
And gaze upon thy Lord,

Then with the vision in thy heart,
Turn strong to meet thy day.

If we had paid no more attention
to our plants than we have to our
children, we would now be living
in a jungle of weeds.

Burbank

One may be better than his repu-
tation, but never better than his
principles.

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BIBLE MONITOR

VOL. XLVI

JUNE 15, 1968

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NICOTINE AND ALCOHOL, ENEMIES OF YOUTH

*By Dr. Louis Patmont
Orange, New York*

"Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming." Nicotine and alcohol are enemies of American youth. These poisons have become a scourge to mankind.

Young people must be warned and alerted because the very blood stream of America is being polluted. Hundreds of thousands of mothers of our oncoming generation are now victims of these vices. Medical scientists have proved that nicotine and alcohol are deadly enemies of cell structure and principal contributors to race degeneracy.

Insurance companies, knowing these facts refuse to assume risk with persons given to excessive drinking and smoking . . . but distillers and tobacco companies spend millions of dollars a year for deceptive propaganda, slogans and advertising, to promote the sale of these

death-dealing products. They fashion their lies to capture young people who have not yet learned about the tragedies and dangers of life by experience. A four-year-old boy was publicized a while back smoking a cigar.

Nicotine is one of the most lethal poisons known to man. Some conception of its extreme toxicity, may be gained by comparing it with hydrocyanic acid, which is of approximately equal potency.

Tobacco crops have during recent decades become infected with a deadly virus called the "tobacco mosaic" which lives both on and in the plant. Tobacco growers are obliged to spray their fields with arsenic germicide. This saturates the leaves, stalks, and roots with a poison substance. The soaking progress continues, from the time the green shoot appears in the soil, until it is finally harvested. Poison and plant become inseparable.

When flame and heat are applied in the pipe, cigar, or cigarette, the poison is changed into something more deadly called "arsine." Taken into the nostrils, absorbed into the

blood and lungs, it produces infection and breeds incurable diseases including cancer. Other people, particularly infants, may acquire the same ills by being exposed to arsine poisoning through tobacco smoke in a room or public place. Arsine is a habit-forming poison. This explains why it is so difficult for persons to quit smoking who form the habit.

The Food and Drug Administration at Washington, refuses to deal with the matter on the assumption that "tobacco is neither a food nor a drug." In reality, government officials are believed to be afraid to challenge the tobacco trust because of the great power it possesses.

Beware of the "no harm" label placed on popular habit-forming drugs! Young people can contribute much to lifelong happiness by guarding their health against tobacco and liquor poison. Sensible persons, growing to maturity, will avoid these narcotic substances, even if it means sacrificing popularity with certain social crowds.

When Dr. Will Mayo was a small boy, and considered smoking with some of his pals, his father gave him this advice, "Don't ever do things because other people do them. Do them because they are right." Dr. William Brady says in his famous "Health Column": Smoking before development and growth are completed is pretty certain to cause deficiencies."

Only men of criminal motives would teach youth, that such inhaled poisons as pyridine, nicotine, prussic acid, and carbon monoxide are beneficial. These poisons are deadly even when administered in small doses. Why do you begin to feel drowsy in a room full of tobacco smoke? Why does your head start to ache? Because all tobacco smoke contains carbon monoxide. The aviator who smokes needs more oxygen at a lower altitude than a nonsmoker. This is caused by inhaled carbon monoxide in the blood, using up oxygen faster than the normal rate.

A promising field of corn suffers greatest damage during a severe spell of heat and drought, in the early part of the season. But when such a condition develops in September, after the stalks have reached maturity, the damage is negligible. So also, the human body suffers to a greater degree of injury through the use of tobacco and alcoholic narcotics in youth.

A farmer with good sense will not subject his three-year-old horse to the same strenuous labor of an older animal. The human body demands equally intelligent consideration. Laws affecting health and growth operate with inerring precision.

Authorities on this subject agree that young habitual users of nicotine and alcohol pay dearly for their folly. There is an appalling effect upon the physical development of these unfortunate victims of bad habits. To

the degree that the system is blunted, the moral nature becomes degraded.

Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming.

An eminent statesman says: "There is no agency in the world so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette. Cigarettes are a source of crime. Nearly every delinquent boy is a cigarette smoker."

A noted juvenile judge said: "The nicotine and the poison in the cigarette create an appetite for alcoholic drink; it invites all the other demons of habit to come in and add to the degradation the cigarette began."

If a young woman desires to keep that "schoolgirl complexion," she should not indulge in the use of cigarettes and liquor. Coarseness and a haggard premature age expression come on much earlier to those who indulge in their use. Neither can such habits be covered up by any amount of drugstore investment.

The American people are too tolerant of fallacious newspaper, magazine, and radio advertising for the different brands of cigarettes and liquors. A false and damning concept has taken shape in the public mind. Tobacco concerns vie with

one another, claiming that certain brands "irritate" less than others. The mentality of a moron is sufficient to know that they are libeling the truth. Their sensitiveness regarding "irritation" is a confession that all cigarettes do "irritate."

It is a shame that otherwise high-grade publications should open their columns to such literary rot. Dr. John D. Quackenbos of Columbia University tied smoking and drinking together with these words: "Tobacco creates an instinctive demand for alcohol. The intemperate use of tobacco explains about 75 per cent of all drink cases."

People die daily from alcoholism who have seldom been seen drunk. Such drinkers slowly poison themselves without knowing it. Records compiled by institutions for the cure of the drink habit, show that a larger percentage of chronic alcoholics using liquor from youth are incurable, than those yielding to the appetite in maturity.

Coronary artery heart disease (the sudden death type of heart ailment) was formerly considered as occurring only in the sixth, seventh and later decades of life. But recent statistics show that such deaths are now taking place more frequently in the fourth and fifth decades. Histories obtained by research prove that the cigarette is a worse menace even than liquor in this particular type of disease.

Young men and women should

BIBLE MONITOR

Taneytown, Md., June 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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remember that they have but one heart. They cannot buy a new one. The heart is the least amenable to repair of any organ in the body when once damaged. It should be protected from the evils of nicotine and alcohol.

A young person fortunate enough to be in an environment that guides him right, should thankfully count his blessings. Those less favored should exercise the full force of their wills to create a climate of sanity and sobriety in which we live. They will thereby profit in health and longevity, comfort and happiness... and by the law of averages, greater material prosperity will be enjoyed than otherwise.

FIRST THINGS

"Now God himself and our

Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." I Thess. 3:12-13.

We are living in a swift age, an age of fast communications, an age of fast developments both in good things and in evil things, an age of great accomplishments, and even in an age of fast changes in people and in nations. Thus due to our human limitations we need to be very careful and selective, of how and at what we will spend our time and talents.

In this fast changing world we find many things to draw our concern, and occupy our time and talents. Communism and disbelief in God may cause much concern. Racial disturbances and general unrest is a great problem. Various fads are invading the lands of the world. Politics and many evils are invading our own country. Terrible and disturbing events take place quickly at one place or another over the world. Uprisings and disturbances by groups of young people, not only the scum of the land but even the educated and wealthy. Changes and falling away from true religion among the churches of the

land. Church federation and changing beliefs. Changing conditions among the Jewish people in Palestine. We have attempted to enumerate a few of the great problems of the day in which we are living.

Which of these problems is first in our lives? Just what is the utmost concern of our life? In what way can any or all of these things affect my soul's salvation? True some of the things which we have mentioned can occupy our time, our talents and our aims and purposes in life to the extent that we can lose our soul's salvation. Dear Reader, To serve God and keep His commandments should be our utmost concern. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gifts; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord," 1 Cor. 1:4-9. Yes dear Reader, God is faithful are you? Should this question be the greatest concern of our life?

How much am I concerned that I come behind or short in no gift?

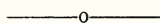
Whatever great event is before us, we do not wait for it unless we are ready for it. Am I ready for the coming of our Lord Jesus Christ? Do I consider myself blameless? Oh yes we are not perfect, we all make mistakes, but we will be blamed for them unless we have had them forgiven. That word "blameless" is a strong term. Did you notice in our text "to the end he may stablish your hearts unblameable in holiness before God?" Holiness before God is too strict for sinful me, but our text even goes farther "unblameable in holiness."

Notice our text begins that God and our Lord Jesus would direct us. They certainly cannot direct us unless we faithfully try to serve them, unless we believe in them, unless we worship and adore them. The Lord will make you to increase and abound in love one toward another. This is wonderful but perhaps we are not concerned about one another, perhaps we do not have time for others. Perhaps we do not have time or concern, whether or not we love one another? "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring," Acts 17:27-28. Where do you find time or opportunity for

the things of the world, as mentioned in the beginning?

That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Phil. 1:10-11. Read about the fruits of righteousness in Gal. 5:22-26 and see how much time you will have left for the things of the world?

The apostle Paul was warned often about considering, the things which Christ directed him, being first and foremost in his life. Paul had enough experience with the cruelties of men, the deception of men and the evils of men, to know what it meant to be persecuted, to be mistreated, to be imprisoned, and to even have his very life threatened. What was Paul's utmost concern? "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," Acts 20:22-24. Dare we allow anything to move us from the true service of our Lord? True there are many things to be concerned about in this day and age, but what is our concern about Eternity?



Sin causes the cup of joy to spring a leak.

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN PART 16

*The Fifth Dispensation of man,
on the Earth. Continued*

The Times of the Gentiles

King Nebuchadnezzar, dreamed a dream, had a vision, concerning his world wide Dominion, but he could not understand the dream. God's servant Daniel interpreted the dream for him. In this dream was revealed to him, when interpreted by Daniel, the beginning as well as the end of Gentile Supremacy, when rightly understood.

Bible readers are acquainted with the story of the great image which he saw, which represented four great world-Empires, beginning with Nebuchadnezzar and ending with the coming of Christ. Dan. 2:31-45; 4:1-37.

Because of the importance of what this dream meant to the world and to God's chosen, we deem it important, to make note of it in these writings.

Now the Dream

Dan. 2:31, 35; "Thou, O king, sawest and behold a great image, whose brightness was excellent stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of

clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. There was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Before we give the interpretation, by Daniel, let us note: It was in the second year of Nebuchadnezzar's reign, that he had this dream, which troubled him greatly, and when he awoke it was gone from him.

So, he called his magicians and astrologers and demanded that they reproduce his dream, not only to produce it, but to interpret it. This they could not do, so the king ordered their destruction, but the time was stayed, because of Daniel's petition for them. Both Daniel and his companions prayed; so in the night vision to Daniel, the "Dream" and its meaning was made known to him.

This image foretold symbolizes "Gentile world Empires, in their unity and historical succession. As we understand, from the days of Babylon, on down through the Centuries, until the destruction of Spiritual Babylon, by Christ. Hence we

believe, Gentile dominion is represented in Scripture, by a huge "Metalic Man." Four empires, beginning in the fifth dispensation of man, and ending at the close of the sixth dispensation.

*Now, the Interpretation of the
Dream or Image*

Dan. 2:36-38 "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

It is very interesting to read the fourth chapter of the book of Daniel, and to observe the "Sovereignty of God, over the affairs of men, and to see how Nebuchadnezzar was established in his kingdom, or Empire. It is fully described there in versus 36-37.

"At the same time my reason returned unto me; (he had lived with the beasts of the earth, eating grass like an ox) and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my Lord's sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now, I, Nebuchadnezzar, praise and extol and honour the king of heaven, all those works are truth, and his ways, judgment; and those that walk in pride he is able to abase."

Going On With the Interpretation

Dan. 2:39-43, "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

We have learned that the head of this "image", which was of gold represents Nebuchadnezzar, the king of Babylon. A king of king's with a kingdom, set up by the God of heaven. He represents the first

kingdom, or Empire, of Gentile Dominion.

In our further study of the interpretation of this image, let us harmonize it with Daniel's vision of the seventh chapter of Daniel, we believe they are parallel one with the other.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters," Dan. 7:1.

Then, Daniel proceeds to interpret what he saw in his dream. The next seven verses record the four kingdoms, which Nebuchadnezzar saw. In his dream he gives the likeness of those kings, or kingdoms. Dan. 7:2, "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." *We believe the sea of humanity, many peoples are meant here although some have thought it perhaps means the Mediterranean Sea.* It matters not. "And four great beasts came up from the sea, diverse one from another." That is each one different from the other, one following the other, as we understand. It may well be, possibly is true, that these four "beasts" rose up from the region of the "Great Sea," four kingdoms, as pictured by the "image."

NOTE: *The nature of these beasts.* Verse four, "The first was like a lion, and had eagles wings: I

beheld till the wings thereof were plucked, and it was lifted up from the earth and made stand upon the feet as a man, and a man's heart was given to it." Surely this refers to king Nebuchadnezzar, as illustrated in Dan. 4, "A man's heart was given to it."

NOTE: The peculiarity of this beast. Daniel saw him as an "eagle with wings." The eagle is considered as the king of birds. This corresponded to the Royalty of the "Head of gold," of the image, and typified the eagle-like swiftness of the armies of Nebuchadnezzar. "Like a lion." The lion symbolizes power, he is king of beasts.

Dear reader let us get the full harmony and similarity of this vision of Daniel in his seventh chapter to Nebuchadnezzar's dream, concerning himself, as recorded in the fourth chapter.

For our consideration let us notice some of the verses of the fourth chapter. The first beast of Daniel seven, who was like a lion, which had eagle's wings; and who was lifted up from the earth, and made stand upon the feet as a man, and a man's heart given to it, was Nebuchadnezzar, as revealed in his own dream. *He saw in his dream . . . and heard.* Dan. 4:16, "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times (seven years) pass over him." He saw himself as "the tree that thou sawest, which grew,

and was strong, and bear much fruit.

It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth," Dan. 4:20-31.

Daniel saw in his first "beast" chapter 7, the same, "and he was lifted up from the earth," verse four. The "plucking of his wings," may refer to the loss of his reason, at the beginning of the "seven times" or years, that would pass over him.

Again, "the lifting up, and causing to stand upon its feet, as a man, may refer to his restoration to his "reason," Dan. 4:34-36.

The power of Nebuchadnezzar was absolute, Dan. 5:17-21.

Before we discuss the second "beast" of Daniel's vision, chapter seven, let us note verse 17, "These beasts, which are four, are four kings, which shall arise out of the earth." *Kings Kingdoms, or Empires, after the time of Daniel.*

In the twenty-fourth verse of the seventh chapter the Word implies that king's and kingdom's are closely related. "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." This shows then, that beasts represent kings and kingdoms. So, then these four beasts of Dani-

el's vision represent four coming kingdoms, after the days of Daniel.

Long before the days of Daniel the prophet, the Lord God, in pronouncing blessing and cursing upon Israel, warned them of their persecution in days to come, in Babylon, by this "Lion Beast," the power of Nimrod and out of which power produced the power of the "Roman Empire." This was to befall Israel, because of their disobedience. In Deut. 28:49-51, we have this record, "The Lord shall bring a nation against thee from far, from the end of the earth; as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young; And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil of the increase of thy kine, or flocks of thy sheep, until he have destroyed thee."

Coming back to the image of Nebuchadnezzar. Dan. 2:39, "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

This Second Kingdom was the Kingdom, or Empire of Medo-Persia

This Empire, or kingdom is the same, as we understand, as the sec-

ond "beast" which Daniel saw in his vision of the seventh chapter, "*The Bear Kingdom.*" Dan. 7:5, 'And behold another beast, a second, like a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.'

Let us note: Now, how God stirred up the Medes and Persians. We note: that the bear is the strongest beast, after the lion, and is distinguished for its voracity, but it has none of the agility and majesty of the lion, he is awkward in his movements, and that effects his purpose with comparative slowness, and by brute force and sheer strength he must conquer. These were the characteristics of the Medo-Persian Empire. It was ponderous in its movement.

It did not win it's victories by bravery or skill, but overwhelmed its enemies by hurling vast masses of troops upon them.

For All This, It Seems To Have Been God's Purpose That Old Babylon Was to Fall

Jer. 50:21-25, "Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. A sound of battle is in the land, and of great destruction. How is the hammer of the whole

earth cut asunder and broken? How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans."

At this point, Please read and study, carefully this fiftieth chapter of Jeremiah, from verses 25-38, for a full account of the fall of this "Lion Kingdom". . . "Nebuchadnezzar's Babylon." Then Note: God's Eternal word, concerning her, verses 39 and 40. "Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation."

"As God overthrew Sodom and Gommorah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein."

In these verses we have the doom and the fall of Nebuchadnezzar's Babylon, the Lion Beast. Also Ancient Babylon is a type, or symbol of spiritual (Mystery) Babylon, at

the end time, of the book of the Revelation, as we understand.

TO BE CONTINUED

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NEWS ITEMS

HART, MICHIGAN

The Lovefeast at Hart, Michigan will be on July 13, with services beginning at 2 P.M.

BRETHREN HYMNAL

The price of the Brethren Hymnal is \$2.25 each postpaid or \$22.50 per dozen postpaid. These can be secured from any member of the Publication Board and any defective copies should be returned to the Publication Board. We urge that each congregation select someone to order these by the dozen or more and fill the orders in that vicinity.

Publication Board

1968 GENERAL CONFERENCE

Through the blessing of a merciful Heavenly Father many were privileged to attend another General Conference. We were impressed by the fine spirit of the meeting. The attendance was good and fairly steady throughout the various services, which was commendable.

We were impressed by the large number of young people present and the respect for church grounds and services by them. The interest

shown by the contributions to the various Boards was very commendable. We are living in a prosperous time and God's interests should be built up in such times also. We still are far short of our abilities to further the cause and interests of God's Kingdom. We believe individual progress can still be made in our Spiritual growth. What do you have to hinder becoming more like your Lord and Master?

Editor

—o—
ELDORADO, OHIO

We are blessed once again with another Lovefeast together, Elder Edward Johnson officiated. We appreciated all who came to worship with us. We know not how soon these privileges may be taken from us.

We are looking forward to a one-week Revival meeting, from August 18-25, with Elder Melvin Roesch as our evangelist. We plan to have our joint Harvest meeting, with the Englewood congregation at the Eldorado church-house, the last Sunday of our meetings, August 25. Everyone is welcome to come and be with us at any of these services.

Sister Mary Gibbel, Cor.

—o—
**SHOULD THE CHRISTIAN
SERVE IN THE
ARMED FORCES?**

I have read many articles on this subject, but it seems to me that none

of the writers use the scriptures which pertain to the subject, or in other words, Hit the nail on the head. I am going to base all my statements on the BIBLE. If no one has any objections.

Let's start with the Ten Commandments. I believe with all my heart that God meant what he said in them, Do you? Ex. 20:13 (Known as the sixth commandment) God said, "Thou shalt not kill." That commandment is found way back in the second book of the Old Testament, and I challenge anyone to tell me where God ever **RESCINDED** that statement. In fact our Lord and Saviour Jesus Christ, made each of the Ten Commandments much stronger when He was here and the New Testament was written, but we will take that up later. I am old fashioned enough to believe that if God said it, He meant it for all eternity.

I have heard people say, Thou shalt not kill—except in a (plane) B 36 or a B-52, or with a cannon—Thou shalt not kill—except with a machine gun, or mortar shell, etc., etc.

I think most of the writers which I have read miss the whole conception of the translation between the Old and New Testament where Jesus Christ said, in St. John 18:36 *"My kingdom is not of this world: if my kingdom were of the world, then would my servants (or followers) Fight,* that I should not be de-

livered to the Jews: to be crucified but NOW is my kingdom not from hence." I came as the Prince of Peace, but since you are going to crucify me, that will take peace from the earth (World's System), and you will have wars and rumors of wars until I come in the clouds. Are you a follower or servant of the Lord Jesus Christ or of this world's system? Does He tell you to fight and to kill or that God did NOT mean it when he said, "Thou shalt not kill?" Jesus came as the King of the Jews and they expected him, through His ministry, to become the King of the Jews, but instead He became a Crucified King, and His kingdom is postponed until His Second Coming, which I don't think is far off. Jesus said, in the Sermon on the Mount: Matt. 5:43-45, "Ye have heard that it has been said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you; (notice please) That ye may be the children of your Father which is in heaven." Not a servant of the World's System which kills and maims human beings by the millions. Can anyone feature Our Lord Jesus Christ being in accord with all the destruction of property and innocent lives there are today? I can't, when He came to heal the sick, give sight

to the blind, and don't forget He came to bring peace on earth but He only lasted about three years. How long would He last today? Or do you want to be a follower or servant of this World's System which has been doomed since the beginning of time? Verse 48 of the same chapter, says, "Be ye therefore PERFECT, even as your Father which is in Heaven is perfect." Can you be perfect and kill?

Let's go a step farther. I can hear some one saying by now, "Thou shalt not kill—except when our country declares war. If you can find that in the Bible I would be glad to know where it is. Men and women are saying today, "My son or my husband was or is in the Korean War or the Vietnam War. I have news for you; no they weren't. This country never has declared war on either country and again tell me how they can be killing in a war when it has NEVER been declared a war? Answer me. Let me ask another question, If it is right to kill only in the time of war, and yet God did not add that that to the sixth Commandment, but just say He did; I want to know what communication our President in the White House had with God Almighty up in heaven that said it was all right to slay all those Koreans? And I add the same question to the President in reference to today in Vietnam.

I do not have time to discuss each

commandment but I mentioned earlier that I would say something about how Jesus confirmed and reiterated the Ten Commandments in his day and time. Matt. 5:21, "Ye have heard that it was said by them of old time, Thou shalt not kill; (I believe he was referring to the sixth Commandment) and whosoever shall kill shall be in danger of the judgment." In verse 22, Jesus said, "But I say unto you; that whosoever is angry with his brother without a cause shall be in danger of the judgment." Also I John 3:15, "Whosoever hateth his brother IS A MURDERER: and ye know that no murderer hath eternal life abiding in him." How much plainer can the Bible be?

Let's look at the seventh Commandment: Ex. 20:14, "Thou shalt not commit adultery." Matt. 5:27, "Ye have heard that it was said of them of old times (The seventh commandment), "Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her ALREADY in his heart." So, I believe by now you can all see that you can kill without a gun or a bomb, and you can commit adultery without even touching the woman, according to the words of Jesus our Lord. "Be ye perfect even as your Father which is in Heaven is perfect."

Are we followers of the Lord Jesus Christ? Then do you think

our Lord and Saviour would take up arms? Here is how meek and harmless He was, Matt. 12:20, "A bruised reed shall not break, and a smoking flax shall be not quench." He would not even finish breaking a bruised reed nor would he quickly put out the trailing smoke of a 'put-out' candle. I believe riots, demonstrations and armed forces have done much destruction and are not in keeping with Christ's examples and instructions to follow Him, that we might be perfect even as our Father in heaven is perfect.

After reading this article, do you still want to be bound to this world's system? Or do you want to be sure your citizenship is in heaven, from whence Christ is coming some day to execute judgment upon this ungodly world system? We all know that the Devil IS the god of this world, because, I John 5:19 says, "And we know that we are of God, and the whole world lieth in wickedness." It is evident that this means all who are not followers of Jesus Christ are included in "The Whole World." I John 2:15, "Love NOT the world, neither the things that are in the world. If any man love the world, the love of the Father is NOT in him. For all that is in the world, the lust of the flesh (Looking on a woman), and the lust of the eye (Covetousness which is the 10th Commandment), the pride of life, is NOT of the Father, but is of the world. And the world

passeth away, and the lust thereof (the things which we lust after); but he that doeth the will of God abideth FOREVER." Who wants to murder or be killed for the things which shall soon or some day pass away? Verse 18, "Little children, it is the last time: and as we have heard that anti-christ shall come, even now are there many antichrists whereby we know that it is the last time," Rev. 11:15, "The kingdoms of this world are become the kingdoms of our ("Our," not kingdoms of these world rulers of today or yesteryears) Lord, and of His Christ: and HE shall reign for ever and ever." No more crucifixion of the Son of God; no more slaying of all the babies two years and under in order to get him out of this old sin cursed world. Rev. 12:9, Don't forget I'm basing my thoughts on the word of God. "And the great dragons cast out, that old serpent THE DEVIL, and SATAN which deceived the whole world." Notice please—deceived the whole world. Why do you let these world's systems deceive you?

Please listen to what is going to happen to all of them. Rev. 19:16, And he hath on His vesture on His thigh a name written king of all kings and Lord of Lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the Supper of the

Great God; that they may eat the flesh of kings. Won't have a week long funeral and a fine casket and a modern funeral without tears like today) and the flesh of captains, (I hope you captains won't mind a little scripture now and then) and the flesh of Mighty Men, (we have sure had and will always have mighty world leaders) and the flesh of horses and they that sat upon them, and the flesh of ALL MEN, both free and bold, (what a cry to-day for Freedom, Freedom—Freedom, not as the world giveth but as the Lord Jesus Christ giveth) both small and great." What a passage of scripture, but my dear readers, it is going to be that way, just as the Bible says it will. Then and only then will we be able to see the fulfillment of Micah 4:3 "And He shall judge among many people and rebuke strong NATIONS afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nation, neither shall they learn war any more." Then and only then will our boys and husbands be able to come back from Korea, Germany, Vietnam and many other places scattered all over the world. Sorry to say, we are trying to protect tangible things of the world's system, nothing spiritual at all.

Let me climax this whole article with another verse of scripture which I think will clear up this

whole matter, Rev. 20 says that the old Devil and Satan who deceived the nations will be cast into the bottomless pit. The nations of the world system are so deceived and confused today they don't know which way to turn. Of course not—the Devil has them so mixed up—the Bible says it will be that way. Then, Rev. 20:7 we read, “And then the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth.” AGAIN. He has done it once during the dispensation of Grace, now he is loosed from the bottomless pit to deceive the nations again. (After the thousand years of the reign of Christ's peace on earth.) How stupid can human beings get when they are without God and are deceived by the world's system?

These are the scriptures and thoughts which almost every one misses, when they write articles on whether we can or should be conscientious objecters. I could continue at great length on the waste and destruction of property portrayed by this world's system. Just think of the lives and property destroyed in the past fifty years by the World's system. Just to show or to prove to you the difference. In the world and Christ's Kingdom. Matt. 14:17-21. (adlib) Jesus was faced with a problem of feeding five thousand people. He asked how much

food they had and they said, “Five loaves of bread and two fishes, and are these among so many. Jesus took the loaves and fishes and blessed them and fed the multitude, and they did eat and were filled and they took up the fragments that remained twelve baskets full. With all the waste and destruction of property in the world today, how many would stop to take up the fragments? Not one. The World System today destroys billion upon billions of dollars worth of property. Do you now want to go along with that kind of system? Which is all going to be destroyed at the end of time? And may lose your own soul at the same time. Though you gain the whole world and lose your own soul what shall it profit thee?

Rev. 21:1, “And I saw a new Heaven and a new Earth; for the first heaven and the first earth were passed away.” Verse 4, “And God shall wipe away all tears from their eyes; there shall be no more Death, Neither sorrow, nor crying, neither shall there be any more pain; for the FORMER THINGS are passed away.” Thank God, Even So come Lord Jesus.

J. Emmert Dettra,

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ANGELS

It is certain that angels have no authority in their own right. They are all angels or messengers. They

are heavenly spirits sent to minister for God. Certain angels, or messengers of the Lord, have spoken as if they were the Lord, and therein lies some of the confusion regarding the identity of the messenger, whether it is God who speaks or whether it is another who speaks as if he is God. This is the case concerning the messenger who came to Abraham on the plain of Mamre. The three men stood, and Abraham bowed down to them. He addressed them as, "My Lord." The three ate of the meal which Abraham brought. Gen. 18. Then one of them addressed Abraham concerning the birth of the coming heir. Verse 10. Throughout this discourse Abraham continued the address to, "My Lord." The men arose and Abraham accompanied them on their way. Verses 16, 22. Abraham had been told of the coming destruction, but stood yet before the Lord. Verse 22. Was this one of the three, or did Abraham commune with the Lord after the three men had gone away? After the plea of Abraham for Sodom, the Lord "went his way" (v. 33).

But what the angel messengers had told Abraham would occur, came to pass in due course. Lot addressed, the messengers as, "My Lord" (Gen. 19:18). Only two angels returned to the destruction of Sodom, yet they had the authority of the Lord. "I will not overthrow this city (Zoar)." "Haste thee, es-

cape thither; for I cannot do anything till thou be come thither." "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire," Gen. 19:21, 24. It is true that the word spoken by angels was steadfast and was as the word of God, Heb. 2:2. An angel had spoken to Hagar from heaven. God heard from heaven, and the angel of the Lord spoke to her from heaven, Gen. 16:7, 21:17. All that the Lord had spoken through His angel came to pass.

But angels are neither men nor God. The observations and experiences of Manoah and his wife were proof of this fact. The angel refused to be honored as God by accepting the burnt offering, but gave evidence that he was sent of God by performing his wonderful deeds, Judges 13:15-25.

Angels have proved to men that they are not God, but have also proved that the words and works which they have performed are of God. God has also proved that the testimony of his angels is honored by Himself. The things that were promised by angels were fulfilled as perfectly as those which He Himself had given by His prophets.

Special Visitations of Angels

There is now one Mediator between God and man, I Tim. 2:5. Heb. 8:6; 9:15; 12:24. And there is one means of fellowship with God in this dispensation, that is

through the Holy Spirit who dwells with the believer. In the days of the patriarchs the visitations of God were through His own speaking to men or by the ministry of angels, and later through the priesthood ordained for the tabernacle and Temple.

The tabernacle disclosed the plan of God to abide with His people, for He placed His sanctuary in the midst of camp. The presence of God was manifested by the pillar of cloud by day and the pillar of fire by night. This manifestation of His presence began before they reached the Red Sea, Ex. 13:21, 22. "And the angel of God, which went before the camp of Israel, removed and went behind them; And the *pillar of cloud* went from before their face, and stood behind them," Ex. 14:19, 20. Ex. 23:20; 32:34; Num. 20:16. The angel of God's presence was signified by the pillar of cloud and fire. We are not told that the pillar of cloud and fire had the appearance of an angel. We need not question the presence of God as being with His people. God spoke to Moses again and again both in the tabernacle and on the occasion of the offenses of the people and his own wrong-doing. But the pillar of fire and cloud remained above the tabernacle, and only on occasion of great offense did it remove from the scene. But Moses and Aaron did not speak to an angel when they went in to meet the Lord.

In the most holy place the ark of the covenant stood with the mercy seat above it and the cherubim on the mercy seat. Here again the "angel presence" of God was manifested. But God dwelt with the glory of His presence between the wings of the angels. Cherubim were everywhere present on the coverings and on the veil of the tabernacle. Surely God was present in His tabernacle, and His angel went with His people as their protection and guide.

Jesus said, "If I go away, I will send the Comforter, that he may abide with you." The Holy Spirit is also a sent one, a messenger of the Lord, to abide with us. But God is present with us in the person of Him who has been sent. The authority of God is with those whom He sends, whether it be an angel, or the Son, or the Holy Spirit.

Special Angel Visitations

Every time that an angel was sent to any person with a message from the Lord, it was a special visitation from the Lord. There were no two occasions exactly the same. There were many angels whom the Lord might send, and, had we a record of all the ministries which angels have performed, it would be one among a host of angels who have served the Lord in blessing His saints and servants. The fact that we have so few records is not an evidence of the sparsity of angels to serve the Lord, nor the lack

of need on the part of God's people for such services from Him. The ministry of angels is given that we may know the truth of the fact that God has these spirits to serve Him when His saints are in need of them. They are "sent forth to minister for them who shall be heirs of salvation."

The first particular visit of an angel to Israel was that made to Joshua by the captain of the Lord's host, Joshua 5:14. This man gave not his name to Joshua; Joshua fell to the earth and worshipped. He removed his shoe from his foot, for the place was holy. The Lord gave to Joshua the plan for destroying Jericho, and as the plan was minutely followed the city fell into the hands of Israel. Achan only failed to obey, and Israel suffered for it.

Another angel with a drawn sword was sent to the prophet Balaam, son of Boer who came from Pethor in Moab. Again the angel of the Lord stood in defense of Israel and warned the prophets against speaking other than the word which God put into his mouth. As the ass had spoken the word of the Lord, so Balaam did also. Israel did not suffer from the curses of the kings beyond Jordan in the lands of Moab and Midian. They suffered from their own waywardness in fellowshiping with those nations. Three chapters of Numbers record this remarkable visitation of the angel

who warned Balaam to whom the ass had spoken.

An isolated incident of angelic visit and judgment is that found in Judges 3:1-5. Yet it is worthy of note. The angel of the Lord that came from Gilgal to Bochim spoke to the people of their disregard of the command to destroy the idolatrous altars of the nations and to refrain from allegiance with them and of the affliction which would be theirs to have these nations as thorns in their sides for years to come. This must have been at the time of Joshua's dispersal of the tribes to their homes. The message of the angel, instead of being one of consolation and help, was one of affliction and sorrow. But it had the effect of a general and common sacrifice being offered unto God before they separated to go to their own places.

Another special visitation of an angel of the Lord was the visit of the angel who sat under the oak at Ophrah, the home of Gideon, when he was threshing wheat and hiding from the Midianites. Again, the angel spoke as if he were the Lord. Judges 6:13, 14, "Have not I sent thee?" In honor to the messenger, Gideon presented his gift of a kid, unleavened cakes, and the broth from the kid which had been prepared. The offering was burned by the touch of his rod, and the angel went away. This visitation does not differ greatly from that of the angel

who visited Manoah. Neither angel accepted the offering as one presented to God, which should have been offered upon an altar. They were only the messengers of God and fulfilled their mission in telling the word of the Lord to His servants. Gideon continued to carry out the mission to which the Lord called him, although he sought the assurance that God would be with him by asking for signs.

Special Messages from Angels

All the messages of angels are special ones, but some are somewhat more personal than others. God spoke to Abraham in a personal manner. But on the occasion of his offering up Isaac, it is said that an angel called to him from heaven and withheld him from slaying his son, and showed him the ram that was offered instead of the son. Another occasion of an angel assisting in a mission for Abraham was that of sending to the city of Nahor for a wife for Isaac, Gen. 24:10. Nothing is said concerning the angel until Eleazar is sent on his mission, Gen. 24:7, 40. Abraham said God shall send His angel, and Eleazar reported to the family of Bethuel that it was Abraham's trust, and the mission had thus been fulfilled under the direction of God's angel. But at no time was there an apparition and no voice of the angel was heard. God's angel minis-

try need not be seen or heard in order that it may be accomplished.

Jacob's experience with angels was a significant one. In a dream he saw angels at Bethel, Gen. 28:12. In the land of Haran God spoke to Jacob bidding him to return unto the land of his kindred, Gen. 31:1-13. As he journeyed he met the host of God, angels, Gen. 32:1, 2. At Jabbok "there wrestled a man with him until the breaking of day," who blessed him with the new name, Israel. Jacob said, "I have seen God face to face," Gen. 32:24-30. At Bethel Jacob saw, in his dream, the Lord standing above the ladder, Gen. 28:13. And Jacob said, "Surely the Lord is in this place; and I knew it not." Jacob saw God and angels in his dreams. He saw angels and the man of God in a more real sense, and wrestled with the man all night. The man was most certainly the messenger of God. He is not called God, neither an angel, but a man. His commission was from God as the blessing indicated. John said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," John 1:18.

The experiences of the prophet Elijah were unique. As a prophet, the Lord spoke to him and through him; but the Lord also ministered to him by angels. He was directed by the Lord to go to the brook Cherith and then to Zarephath. Miracles

were performed at his command. When he fled into the wilderness an angel came and provided food for him. At Mount Horeb the Lord spake to him, giving him a special commission which in due time was fulfilled, and Elisha was anointed his successor, I Kings 17:1-9; 19:1-16. The last experience of Elijah occurred while he waited to be taken away. There appeared the chariot of fire and horses of fire which parted Elijah from Elisha, and Elijah went up in a whirlwind into heaven. Elisha called it the chariot of Israel and the horsemen thereof, II Kings 2:1-12.

Angels and the Prophets

We have noted that the prophets of the Lord spake the word that was given to them. There were also visions, and many of these were not associated with angels nor with the messages of angels. The prophets also saw visions of angels, and angels spoke to them for the Lord. Isaiah refers once to the angel of His presence which went with Israel. There are comparatively few references to angels in the writings of the prophets. And it is added testimony to the verity of the Word of God which was spoken by the prophets. Peter refers to the apostolic witness of the Lord, and adds, "We have a more sure word of prophecy." The words of the prophets are equal in importance to the words of angels.

Ezekiel's prophets centered around special visions which the Lord gave to him. There was one with the appearance of amber and fire who took Ezekiel by a lock of his hair and transported him by the spirit to Jerusalem to behold certain visions, Ezek. 8:1-4, ff. There appeared also to him the group of four cherubim, associated with the events that the prophet saw in his visions. Ezekiel's vision of the Prince of Tyrus (Ezek. 28) is a remarkable one associated as it is with the angel that had been "in Eden" and was "the anointed cherub that covereth" (Ezek. 28). In his description of the new Temple and the restored kingdom, Ezekiel saw the man like brass "with line of flax," who gave the dimensions of all the parts in the construction of the Temple.

One would expect many references to angels in Daniel's prophecies. There are a few specific ones, even the mention of the names of the angels. But in large part, the messages of Daniel were direct ones from the Lord. Kings who had visions from the Lord saw no angels. Daniel received his interpretations from the Lord. His first mention of an angel had to do with his deliverance from the lions, Dan. 6:22. Darius saw the four men in the furnace, one of whom had the appearance of the Son of God. Belshazzar saw the handwriting on the

wall. These were manifestations of the power of God.

Daniel received visions particularly related to prophecy concerning Israel. Other nations were associated with these events, but Israel was the purpose of God's message through Daniel. He saw the sea and the beasts coming out of it. The vision of the man between the banks of the Ulai called for Gabriel to reveal the meaning of the beast. Here was a message from one of God's chief angels, Dan. 8:16. The man clothed with the gold of Uphaz, sent to make Daniel understand the time of Israel's return, was helped by Michael, who is later called "your Prince," Dan. 10:21. Michael, "who standeth for the children of thy people," was declared to stand up in defense of Israel in the day when the glory of Israel would be revealed in a time that Daniel could not understand. Things were revealed to him which he himself could not fully comprehend. Yet he had seen wonderful things and wonderful beings working for the Lord.

Zechariah was a prophet of many visions, and there was an angel of the Lord associated with the explanation of them, Zech. 1:9, 14. The man with the measuring line was explained, Zech. 2:1-5. There was a message for Joshua, the priest. Further visions were revealed by the angel, Zech. 3-6. But the latter chapters were the Word of the

Lord which the prophet declared to the people.

The Revelation to John

In the closing book of the Bible, the most remarkable of all the books, God purposes to confirm to the believers all that had been spoken in times past to the prophets, whether by angels or visions or by signs, to confirm the Word of God concerning the Son. The Son was given the messages for John, and these messages were signified by His angel to His servant John. Rev. 1:1. In many instances in this revelation of Jesus Christ, it would appear that visions and angels and messages of the Old Testament stepped out upon the scenes depicted in this revelation, and fulfilled the testimonies of faith which had been declared in the ages past.

There is a reason for the similarity of visions declared by older prophets and those revealed to John by the angel of the Lord. They had to do with the same things. In the first instance, they were declared; in the new revelation they were fulfilled. But what Christ first revealed to John was not the angel, but Himself, "I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man," Rev. 1:10-20.

It is evident that the first angels of the seven churches were not heav-

only beings, but the messengers or ministers of the churches, Rev. 2, 3. The first of the heavenly creatures which John saw were those of the scene in heaven—the living creatures, called beasts with the faces of a lion, ox, eagle and man, Rev. 4:4-11. There were also the twenty-four elders. The four living creatures were those who introduced the breaking of the seals, Rev. 6. All of the angels in heaven had a share in the glory that was about to break in the full redemption of the saints of God, Rev. 5:11, 7:11.

There were angels of God's judgments revealed in this book. The first were the angels of the seven trumpet judgments and then the angels of the seven vial judgments. There was the host of angels with Michael who fought against the dragon and his angels, and the host of heaven which followed the Lord in the final conflict with the dragon and the kings of the earth, Rev. 19:14. The final act of an angel of God is that of him who came down from heaven with the key of the bottomless pit and the great chain in his hand with which he, alone, bound the dragon and shut him up in the bottomless pit. An angel, one of the seven which had the seven last plagues, showed John the New Jerusalem that had twelve gates and at the gates twelve angels. The work of angels was finished in the New Jerusalem. The glory and the blessing was with the saints whom

they had so faithfully served and to whom they had so faithfully revealed the things that were in store for them through all past ages. At the gates they could behold the glory of the saints who had believed their word, and now enjoyed the fulfillment of those things which were spoken. "Blessed are they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." The word spoken by angels is steadfast.

—Selected

Love never asks how much must I do, but how much can I do.

If you are not kind, you are the wrong kind.

DAILY DEVOTIONS FOR JULY 1968

MOSES,
THE MAN GOD CALLED

Memory verse, Exodus 6:1, "Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his hand."

Mon. 1—Exodus 2:1-10

Tues. 2—Exodus 2:11-25

Wed. 3—Exodus 3:1-12

Thurs. 4—Exodus 3:13-22

Fri. 5—Exodus 4:1-9

Sat. 6—Exodus 4:10-18

Memory verse, Exodus 4:9, "And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life."

Sun. 7—Exodus 4:20-31

Mon. 8—Exodus 5:1-11

Tues. 9—Exodus 5:12-23

Wed. 10—Exodus 6:1-13

Thurs. 11—Exodus 6:14-30

Fri. 12—Exodus 7:1-13

Sat. 13—Exodus 7:14-25

Memory verse, Exodus 8:1, "And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me."

Sun. 14—Exodus 8:2-11

Mon. 15—Exodus 8:12-19

Tues. 16—Exodus 8:20-32

Wed. 17—Exodus 9:1-12

Thurs. 18—Exodus 9:13-23

Fri. 19—Exodus 9:24-35

Sat. 20—Exodus 10:1-11

Memory verse, Exodus 10:12, "And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left."

Sun. 21—Exodus 10:13-29

Mon. 22—Exodus 11:1-10

Tues. 23—Exodus 12:1-13

Wed. 24—Exodus 12:14-28

Thurs. 25—Exodus 12:29-51

Fri. 26—Exodus 13:1-22

Sat. 27—Exodus 14:1-12

Memory verse, Exodus 14:13, "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today ye shall see them again no more for ever."

Sun. 28—Exodus 14:14-31

Mon. 29—Exodus 15:1-21

Tues. 30—Exodus 15:22-27

Wed. 31—Exodus 16:1-13

SUNDAY SCHOOL LESSONS FOR JULY 1968

PRIMARY LESSONS

July 7—Growing. Ephesians 6:1-9; I Samuel 15

July 14—Being like Jesus. Phil. 4:4-8; 11-13; 19; II Kings 7:1-16.

July 21—Being Pure. Col. 3:1-25; Daniel 5:1-31.

July 28—Being Careful. I and II Thessalonians: Acts 12:1-19.

ADULT LESSONS

July 7—The Holy Spirit, The Third Person of the Triune God-Head. I John 5:1-12; Matt. 3:1-17.

July 14—TEMPERANCE. Luke 21:25-38.

July 21—Holy Spirit Promised To Believers. John 14:15-21; John 16:1-16.

July 28—We Must Walk In The Spirit. Romans 8:1-17.

THE BIBLE STUDY BOARD

BIBLE MONITOR

VOL. XLVI

JULY 1, 1968

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHRISTIAN BIRTH

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again," John 3:5-7. There are many things which we do not understand of the natural birth, yet we accept it as according to what God has designed for the natural man. Again we cannot understand many things concerning the Spiritual birth, however few are willing to accept it as God's way of entrance into spiritual life.

Our text is very definite, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Who am I to say that God's method is too much trouble or that it is not necessary? Many things assure us that there is flesh and there is Spirit. The one is for a short time and the other is for eternity. How can we be so foolish, to accept the

first and reject the weightier and enduring truth? Especially when the results mean so much to each of us, why not simply and carefully follow God's plan of salvation and leave the questions to Him to be answered?

Individual man does have a part in Christian birth. Jesus came to earth and gave us the plan of salvation, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel," Mark 1:15. How many of us even have enough faith to believe "the kingdom of heaven is at hand?" Again how few are willing to repent: admit I have sinned and come short of the glory of God and sincerely desire to do better? Alas, how few are willing to believe the Gospel, oh that was for those people of that age, such simple things could not be expected of us today and I do not believe they are necessary. If instructions so simple can keep me from Eternal death, why certainly I will obey it? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth

and abideth for ever," I Peter 1:23.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," 2 Cor. 5:17. Am I a new creature? Do I have the same old sinful desires and even follow them? True Christ has taken away these old things, but it is up to me to keep them away and especially not go around among sin hunting for them. Do we have new, higher desires, spiritual likes and dislikes. If we have not grown away from the sinful pleasures of the world, perhaps we have not fed upon Spiritual food?

"According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust," I Peter 1:4-5. How thankful we should be that God sent, His only begotten Son that we might have life and not death. How thankful we should be for the many promises which we have because of this Saviour. How much are we laboring to "be partakers of the divine nature?" Can it be that we are satisfied with the carnal nature, when we could

be so much nearer our Creator? We should be thoroughly disgusted with the amount of corruption that is apparent in the world, through the lusts and sinful pleasures of the world. Through our influence while laboring for our Creator, we impress others to give Him praise and we receive more happiness ourselves.

Let us notice some results of christian birth. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. What as weak and sinful as I am, regenerated to be "the temple of God." Marvellous is it not, if God dwells in us than we are certain of being near Him, and having sweet fellowship with Him. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," Rom. 12:2. How easy it is to prove to myself and to many others, what is the Will of God. A very pleasing and joyful experience also, because our mind has been renewed. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him," I John 2:29. Do I have the new birth, am I born again; if I enjoy doing that which is righteous in the sight of God, I have proved that I am born again. "We know that we have passed from death unto life, because we love

the brethren. He that loveth not his brother abideth in death," I John 3:14. Again I have proved whether I am living in life or whether I am living in death. My how much happier I am among my brethren, since I love them.

The regeneration of the sinner is an evidence of power in the highest sphere, to change nature is leading me to the highest result. Not to create originally that which is great, but to create anew and enjoy that which is far greater.

FOOLISH DECISIONS

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Peter 3:3-7. A disregard for the past or future is one of the most foolish decisions that can be made by a nation or individual. Much

of the present is an outgrowth of the past. Man changes so slowly in character and ideals, that there is hardly a situation in existence today or yesterday, that is not parallel in history.

"Is there anything whereof it may be said, See this is new? It hath been already of old time, which was before us," Ecclesiastes 1:10. In the laboratory of time, nearly everything has been tried. Nearly every way of life has been lived that confronts us today. Many people in the past listened to conjecture instead of the word of God, and they suffered loss. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment

BIBLE MONITOR

July 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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to be punished: But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities," II Peter 2:4-10. scriptures prove that God permitted these evils to continue just so long, and then His forbearance ceased.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3:11-12. Can we borrow a christian character when this day arrives? In the face of these warnings, we view with misgivings the

freak admission of many who say, "that they are just in the business of religion for present advantages." These misguided individuals seem to be caught in the treacherous undertow of Paul's warning in Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The writer here seems to allude to a denial of the Creator's administration over the affairs of the human race. After the Creator once left his footprints, He retired from all participation in the affairs of men. Because so-called christians have taken this untenible position, great sins have been committed and tolerated in so-called churches of Jesus Christ. Sins which have no original connection with Christianity, but are the result of foolish decisions made by uncovered individuals.

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DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN PART 17

As has been stated in our last article, The fall of the Babylonian Empire and its destruction was typical of the destruction and fall of spiritual Babylon, yet to come, in the period of the "Wrath of God," in the very last period of this

world. Returning to the second "beast" of Daniel's vision in chapter seven, which is the bear kingdom, and which is described in chapter two, as the "breast and arms" of Nebuchadnezzar's image of . . . "silver."

"Josephus" says in his book, and we (quote) chapter 10, part 4 concerning this great "image." This is the dream which thou sawest, and its interpretation is as follows: The head of gold denotes thee, and the kings of Babylon that have been before thee (meaning Nebuchadnezzar); but the two hands and arms signify this, that your government shall be dissolved (meaning the Babylonian government) by two kings." (end of quote).

The "Three Ribs," which Daniel saw, stood for three kingdoms, consisting of Lydia, Babylon and Egypt which formed a triple Alliance, whose purpose was to "check the Medo-Persian Power," but they were all destroyed by it.

At this point we note: Two years after Daniel records this seventh chapter, he records another vision. Dan. 8:1-4, "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass when I saw, that I was at Shushan in the palace, which is in the province of Elam: and I saw

in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the highest came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Also, Daniel 8:20, tells us who this ram is, "The ram which thou sawest having two horns are the kings of Media and Persia." Meaning, no doubt Darius and Cyrus, the Persian.

We will now note, the manner in which the kingdom of Babylon (Babylonian Empire) was given to the "Bear Kingdom," or to the Medes and Persians.

We need not go into a detailed account about this, for Bible readers are well acquainted with the account of the "Great Feast, of Belshazzar," With a thousand of his lord's and what happened there, when the king saw the "hand writing on the wall." Dan. 5:1-31, note: Daniel's interpretation of the "hand writing upon the wall. Verses 25-31, "And this is the writing that was written, Mene, Mene, Tekel; Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it.

Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Thus was the kingdom, of Babylon of the Chaldees divided and given to the Medes and Persians.

This was the "ram" of chapter eight which had two "horns," "both were high, but one was higher than the other, and the higher one came up last. They pushed westward, and northward, and southward, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

However, Daniel was shown in another vision the overthrow of this "ram," this "bear."

In verse 5 of chapter 7 is revealed another characteristic of Daniel's second "beast," the "bear." "And it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

We get the understanding of this in Daniel's later vision, which he

records chapter 8: . . In the year 534 B. C., as he dreamed again of this beast and likened it to a bear. Also in Dan. 11:1-2, "also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And will shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

Hence, this "ram" pushing forth identifies it with the "bear" crunching "three ribs in its mouth." This we have already noted was prophetic of the subjugation of Lydia, to the west, Babylon to the north, and Egypt to the south.

Thus, he the "bear" was destroyed, which was the kingdom of the Medes and Persians. Josephus states, concerning this "bear," and we QUOTE, "But another king that shall come from the west, armed with brass, shall destroy that government." (We believe Josephus meant this other king, armed with brass was the power of Grecia, destroying the government of the Medes and Persians.) END QUOTE.

Returning to Nebuchadnezzar's Image, Dan. 2:39, We see the harmony with the record of Josephus. "And after thee (Babylon) shall arise another kingdom inferior to thee, (which was Medo-Persia.) And another third kingdom of brass,

which shall bear rule over all the earth" (meaning Grecia).

Let us pause here and compare this with Daniel's third beast, the LEOPARD, Dan. 7:6; "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." The "four wings and four heads" of this beast represent four kings or four rulers, of Grecia Dominion.

In other words it is the Grecian Kingdom, which is the "belly and thighs of brass," of Nebuchadnezzar's image, Dan. 2:32, the "Leopard." The leopard is said to be the most agile and graceful of creatures; but its speed is pictured here by its wings. Slight in its frame, yet strong, swift, fierce in its characteristics, he is a symbol of the rapid conquests of the Greeks under Alexander the Great, their first king. Yet, it took him about ten years to overthrow the unwieldy forces of Persia, and to subdue the whole civilized world.

Evidently the "four heads" of the leopard represent the four kingdoms, into which the Empire of Alexander was divided, by his General's, namely, Egypt, Syria, Thrace and Macedonia. . . The third beast, the Leopard corresponds to the "belly and thighs" of the Image, "Brass."

"Josephus" said, as quoted above that after the kingdom of Persia

was to be dissolved, by two kings, "That another king, that shall come from the west, armed with brass shall destroy that government." Daniel says, chapter 2:39, that this third kingdom of brass, the "leopard," shall bear rule over all the earth."

Also in his vision of chapter eight, the manner in which this third kingdom comes into power, and further gives to understand in the interpretation given unto him, who the kingdom is.

Dan. 8:5-8, "And as I was considering, behold, an the goat came from the west on the face of the whole earth, and touched not the ground: and the he goat had a notable horn between his eyes." We see here that Josephus' record agrees with Daniel's.

Let us pause here for a moment and note: Who and what this "notable horn is. History shows this horn to be, Alexander the Great," the first king, or ruler of the Grecian Empire. Dan. 8:6, "And he came to the ram that had two horns (meaning he came upon Persia), which I had seen standing before the river, and ran into him, in the fury of his power. And I saw him come close unto the ram, and he was moved with choler (anger) against him, and smote the ram, and brake his two horns: and there was no power in the ram (Persia) to stand before him, but he cast him down to the ground, and

stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn (meaning Alexander the Great) was broken; and for it came up four notable ones toward the four wings of heaven."

Chapter eight verse 21 says, "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Daniel describes this great king again in Dan. 11:2-4, "And a mighty king shall stand up, and shall rule with great dominion, and do according to his will." We believe that this is none other than Alexander the Great, king of Grecia.

Going on with the reading of this context in Dan. 11, we note: "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity." Let us consider here, Mr. Webster says the word "Posterity" means: first, descendants, children, children's children, etc., indefinitely; the race that proceeds from a progenitor; as, the whole human race is the posterity of Adam." His second definition is: "Succeeding generations; opposed to ancestors." From these definitions, we conclude that when the Great King would stand up, and his kingdom be broken, that it would be divided

and scattered over the whole world, "toward the four winds of heaven." And after the reign of three more kings, which would reign in Grecia, then the kingdom would be given to another king, or kingdom (Empire) one not of their posterity, or race, but to one opposed to their ancestors. In other words it would be given to the fourth kingdom (beast or Empire), which according to history would be the "Roman Empire," represented by the "ten toes of the feet of the image of Nebuchadnezzar, Dan. 2:41-43. This helps to understand the "four notable horns," of Dan. 8:8.

Reading again from Dan. 11:4, "and not to his posterity, nor according to his dominion which he ruled: (meaning, not according to the rule of the Grecian Empire) for his kingdom shall be plucked up, even for others besides those" (Or for the Romans). Let us now note the full context of Josephus, concerning Nebuchadnezzar's dream, harmonizing his interpretation, with Daniel's interpretation, of the image. Josephus quote, "This is the dream, which thou sawest, and its interpretation is as follows: The head of gold denotes thee, and the kings that have been before thee (that is Nebuchadnezzar and previous kings); but the two hands and arms signify this, that your government (Babylonian government) shall be dissolved by two kings (kings of Persia): but another king that shall

come from the west armed with brass (the king of Grecia), shall destroy that government (government of Medes and Persians); and another that shall be like unto iron, shall put an end to the power of the former (meaning the Roman government, would put an end to the Grecian power), and shall have dominion over all the earth, on account of the nature of iron, which is stronger than that of gold, of silver, and of brass." (End of Quote.) We have now, shown the harmony of Josephus's interpretation of the image, with that of Daniel's.

In our next article we will study the four "beast" of Dan. 7:7-8.

TO BE CONTINUED

Brother William Root
1612 Morphy Street
Great Bend, Kansas 67530

NEWS ITEMS

SHREWSBURY, PA.

Starting Sunday evening, August 4 to August 18, will be our Revival Meetings, the Lord willing. Brother Paul Hartz plans to be with us as our evangelist. Services will start at 7:30 each evening. Pray and come.

We were glad for everyone who attended our Lovefeast in May. The visiting ministers were: Howard Surbey, Ray Shank, Frank Shaffer, Homer Mellott, LaVerne Keeney, and Paul Myers from Ohio, who officiated at the evening services.

Sister Fern Ness, Cor.

BETHEL, PA.

The Bethel congregation held its spring Lovefeast on Saturday, April 27. The following Minister were with us throughout the day: Adam Fahnestock, LaVerne Keeney, Allen Eberly of Lititz, Pa.; Ray Shank of Mechanicsburg, Pa., Foster Shaffer of Mt. Dale, Maryland; Homer Mellott of Swallow Falls, Maryland; and Ben Kleplinger of Englewood, Ohio. These brethren brought us very good thoughts on which to feast upon.

In the evening 110 surrounded the Lord's tables to partake in the Lovefeast Services. Bro. Homer Mellott officiated. We want to thank all those who came and worshiped with us and invite each and every one back again.

Sister Darlene Longenecker, Cor.

REVIVAL MEETINGS

Englewood, Ohio—July 14-28
Broadwater, Md.—July 26-Aug. 4
Dallas Center, Ia.—August 4-18.
Shrewsbury, Pa.—August 4-18
Eldorado, Ohio—August 18-25
Bethel, Pa.—August 18-Sept. 1
Goshen, Ind.—August 25-Sept. 8
Walnut Grove, Md.—

Aug 26-Sept. 8

NOTICE

Taken by mistake, a black sweater at Roxbury conference, size 40 or 42, top button missing. Label: Mainliner, Mazet, yarn by Mil-
liken.

Will gladly return to owner, if you drop a card to me.

Irene Berkenstock,
Route 1
Bernville, Pa. 19506

DALLAS CENTER, IOWA

We plan to have a two-week series of Meetings, August 4-18, with Bro. Hayes Reed of Modesto, Cal. as Evangelist. These meetings to close with a Lovefeast. Pray for the success of these meetings.

WALKING WITH GOD

When we were children, my sister and I would sometimes walk out into the fields with Father. We always enjoyed these walks. You see, *it was Father* whom we were walking with, and we knew Father loved us and we loved him. He would chat with us and sometimes he would point out some strange birds, or some lovely wild flowers. We had pleasant communion together.

Once, I recall, my sister and I went visiting at a neighbor's place. We became so interested in play that we forgot to look at the clock. So we stayed much longer than our parents had given us permission to do. Suddenly we saw Father coming and we noticed that he carried a strap in his hand. Did we enjoy walking with Father then? Certainly not; we were out of communion with Father. We had of-

fended, and deserved chastening instead of fellowship. So we hurried home ahead of Father, hoping we might be forgiven rather than chastened.

If we have been born again, God is our Father and we love Him, even more than we loved our earthly fathers. Because of this relationship of love we delight to draw near to God, for in His presence is "fulness of joy." He knows how to make us happy much better than our earthly fathers do. This thought is suggested by the words of Jesus in Matt. 7:11, "If ye then, being evil, know how to give good gifts unto your children, *how much more shall your Father* which is in heaven give good things to them that ask him?"

John says, "Our fellowship is with the Father, and with his Son Jesus Christ," I John 1:3. And then he adds, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we have forgiveness of sins through the shed blood of Jesus Christ and walk where He walks, "in the light," we have happy fellowship with Him.

Just as an earthly father takes his child by the hand to guide his steps, so our heavenly Father also guides those who walk with Him. Hear the prophet speak of God's people, Israel, and how He "led them by the right hand of Moses

with his glorious arm, dividing the water before them, to make himself an everlasting name," Isa. 63:12.

The Psalmist enjoyed walking with God; so he prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and *lead me* in the way everlasting," Psa. 139:23-24. Only those can walk with God who are delivered from sin; for God is so holy and free from sin that He cannot bear even to look on sin, except with abhorrence, Hab. 1:13. In Isa. 58:11 the prophet tells men how they should live, and assures them if they will live like that, then "*the Lord shall guide thee continually*, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Noah, we are told, walked with God and it is written that Noah "*did according unto all that the Lord commanded him*" (Gen. 7:5). The Scriptures also tell us that Enoch, Noah's great-grandfather, also walked with God. He wasn't one of those people who live an up-and-down life. By the time his oldest son was born he had learned to know God so well that he walked with God all the rest of his earthly life, a period of three hundred years. During all these years he pleased God so well that God seemingly said to him one day: Enoch, you

seem to enjoy yourself so well walking with Me on the highway of holiness, that you needn't go back to those sinful surroundings where you have been living. Come with Me; you will find more congenial companionship where I dwell." "And Enoch walked with God: and he was not; for God took him," Gen. 5:24. Those who have been born again and are pure in heart are often vexed in spirit by the lives of the ungodly, as Lot was in Sodom, II Peter 2:7, 8. Only those can really enjoy the life of holiness who separate themselves from sinners and their sinful ways. Then only, is it possible for us to walk with God, when His Spirit guides our steps. "Wherefore come out from among them, and be ye separate, saith the Lord, and... I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Cor. 6:17, 18.

Paul writes to the believers in Col. 1:10-13 telling them to "*walk worthy of the Lord* unto all pleasing being *fruitful in every good work*, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness, giving thanks unto *the Father, which hath made us meet* to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us in-

to the kingdom of his dear Son." This is real walking with God.

There were times in the past when God's people, Israel, walked with God; but so often they fell into sin and then, like Adam, they feared to meet Him. Then they realized how true were the prophet Azariah's words, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you." The following story was published in the *Sunday School Times* "In the timber mountains of the Northwest a five-year-old was lost. Night came. The citizens and rangers were searching the caves and mountainsides for him. Snow began to fall. All night the snow laid its blankets, but no Bobby could be found. The next morning the sun came out, and the storm ceased. A weary father decided to come in for a cup of coffee, and when he was within half a mile of home he kicked against what seemed to be a log in the path, but when the snow was jarred a small boy stretched, yawned, and sat up from under his snow blankets, and exclaimed, 'O Daddy! I've found you at last! Now who found whom?' While the boy had doubtless made an earnest effort to seek his father, it is quite certain that his father and his friends had put forth much greater effort to seek the boy. Since both the father and the son were seeking each other, is it strange that they found each other? In like

manner we are told of the children of Israel, "when they in their trouble did turn unto the Lord God of Israel, and *sought him*, he was found of them," II Chron. 15:4. And why shouldn't they find Him when He so earnestly *sought them*, and "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people," II Chron. 36:15? But their walk with God was not constant, like Enoch's and consequently they missed much of the blessed, happy fellowship that Enoch enjoyed.

Walking with God in this life is a happy experience, but not to be compared with what Jesus speaks of in Rev. 3:4, "... they shall walk with me in white: for they are worthy." But the most glorious experience that we may have will be when we will walk with God in the eternal city. We shall gain the grand climax to our walking with God when He shall present us "faultless before the presence of his glory with exceeding joy."

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and *he will dwell with them*, and they shall be his people, and *God himself shall be with them* . . .

"And God shall wipe away all

tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . .

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

"And the nations of *them which are saved shall walk in the light of it.* . . .

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life," Rev. 21:2-4, 23-27.

William D. Fretz

THE KING'S BUSINESS REQUIRES LESS HASTE, MORE SPEED

The chief characteristic of the twentieth century is HASTE. Everything that can be streamlined is. Any mechanical device that moves in the air, on land or sea, moves as quickly as its mechanism, or the laws of the land permit. The result of this haste on every hand is that man has become an impatient creature. It is not enough that he can now sit comfortably on upholstered seats, enclosed secure from the elements by glass and steel, and be transported to his office on wheels. If those wheels have to stop

at a red signal, or a railroad crossing, or are even slowed up in congested traffic for a minute or so, he becomes irritable. Arriving at his office, the same tempo is maintained until night. We need no health experts to tell us why heart failure and high blood pressure and ulcers are so common. The wonder is that man has been able to survive this tremendously speeded up world as well as he has!

It is only natural that this element of haste and impatience should be found in a sphere where it is entirely unwanted—the realm of Christian worship. If there is one place more than any other where hurried human beings should be able to go and leave behind the world of rush and fury it should be in the sanctuary of God. But unfortunately, even there the element of haste has entered. Frequently, the opening exercises are treated like something preliminary that must be borne with before the main attraction, and the sooner they are dispensed with the better. But when the main attraction does arrive, it is also streamlined like modern literary digests. Fifteen minute sermons are demanded by some folk, and this demand is readily supplied by many pulpits.

One frequently hears complaints of the lack of worshipful spirit in many churches, but the complainers themselves are largely to blame in most cases. One cannot expect to develop an atmosphere of worship

when he insists that the hymns be sung like the latest jazz hit, and when the prayer must be abbreviated, and the Scripture lesson ditto. Just so long as one considers the opening exercises as a necessary evil, sort of preliminaries to be eliminated as quickly as possible, why should he expect a worshipful spirit to be found in the services? Souls thirsting after God would more speedily reach His water brooks if there is an absence of this haste in that part of the service which is meant to prepare the soul for the reception of the Word of God. In fact, reverently conducted and earnestly and seriously entered into by the congregation, the opening exercises in themselves are spiritually satisfying.

Solomon wrote that "he that hasteth with his feet sinneth" (Prov. 19:2). When a hasty spirit governs the devotional life of the Christian, his feet are bound to carry him into paths that are not of God's choosing. Only they that sit at Jesus' feet as Mary did, with a quiet spirit, can expect to hear the still, small voice of the Lord saying, "This is the way, walk ye in it." We must be willing to be still and then we shall know that He is God, Psalms 46:10. It is they who WAIT upon the Lord who renew their strength, who run and are not weary, who walk and are not faint. The Christian who in quietness and confidence dwells in the secret place of the

Most High, comes into the realization that he is abiding under the shadow of the Almighty, Isaiah 40:31; Psalm 91:1. Isaiah says that he who sees in Jehovah a precious corner stone, and a sure foundation, shall not make haste, Isaiah 28:16.

No one was busier than Christ, yet He always found time to wait upon His Father in prayer. Because He maintained that devotional life continually He was able to accomplish so much, day after day. He has given us an example that we are to follow. The Christian who takes time for the morning watch finds that his daily tasks are much pleasanter than they were when he hurried off in the morning without even looking up. The impatient Israelites couldn't bear Moses' waiting upon Jehovah forty days and forty nights. Instead of their doing likewise at the foot of the mount they turned to idolatry, and brought upon them the judgment of God. So it always is. People who cannot tolerate the Mary attitude of waiting upon Christ, naturally do not practice it themselves, and, like the Israelites, soon turn to their idols and bring upon themselves the judgment of God. It is instinctive with man to worship something. If he is a Christian he should find it the joy of his heart to set his affection upon things above, not on things on the earth, and, taking time to be holy and spending much time in secret should be a most attractive

spiritual exercise. Many Christians maintain a hasty, careless devotional life because they have never realized the joy that could be theirs if they would only be still before God and learn of Him. The poise they would gain in the secret place would eliminate the hurried, anxious and strained mental condition they now endure.

The fields are white unto harvest, but the laborers are few, said the Master. What's to be done, then? Surely we are to hasten out to the fields without a moment's delay! That is not what Jesus said. Here are His words: "Pray ye therefore the Lord of harvest, that he will send forth labourers into his harvest." Pray? Why, Master, there's no time for that! But the whole record of the Scriptures from Genesis to Revelation all tell the same story. The servant of God must first have his waiting and training time before he is fit for service. Moses discovered that his hasty spirit that caused him to kill an Egyptian had to be trained for forty years in the Midian desert. Paul found that his impulsive nature that got him involved with everyone the moment he was converted had to have the discipline of the Arabian desert for a couple of years, before he was fit for service. Both discovered to their sorrow that a hasty spirit exalteth folly, Prov. 14:29. Even the perfect Son of God had to have His training time for thirty years at obscure

Nazareth, even though the nation cried out for His message of deliverance. It was Saul's hasty spirit that deprived him of his kingdom, and brought Samuel's stern rebuke: "Thou hast done foolishly," Read I Sam. 13:8-14. A hasty spirit that is not willing to wait God's time and God's direction results in a report like the following: "Out of every 50 volunteers for foreign missionary service around the world, approximately 38 drop out, twelve enroll as candidates. Out of the twelve who actually enroll as candidates four withdraw, four drop out when work is offered, one drops out at the last minute. Of the three who begin missionary work one drops out or returns at or before the end of the first term on the field. One leaves the field for a time and later enters some other work. ONE settles down to a successful missionary ministry as the years go by. Out of the 50 volunteers—ONE MISSIONARY."

Does the King's business require HASTE? No, indeed it does not! The whole testimony of the World of God bears this out. Is that not a Spiritual injunction? No, it certainly it not! It occurs at a time when David's faith had fallen to its lowest ebb. Fleeing from Saul he came to Ahimelech the priest. In answer to the priest's query as to why he had come David made the statement that was diametrically opposite to the truth. He said: "The

king hath commanded me a business and hath said unto me, Let no man know any thing of the business whereabout I send thee, . . . because the king's business required haste," (I Sam. 21 :2,8). Everything David said was a falsehood. Yet it is upon the basis of this misrepresentation of David that one often hears declared: "The King's business requireth haste." But "less haste, more speed" is a slogan that is applied to secular activities when the haste actually hinders rather than helps the work that is being attempted. What is true in the mundane round of everyday duties is more applicable in that realm of Christian service where our resources must wait upon God to appropriate them. In that sphere of the Christian's walk and work the King's business requires "less haste, more speed."

G. H. Clement

THE OFFENSE OF TOBACCO

Let us consider a number of offenses brought upon others by our use of tobacco:

However used by us, it is an offense to others who do not use it.

Its use is expensive and wasteful of the blessings which God gives us.

Any habit which gets such a hold upon us, that we cannot quit it, proves that we are not master of our own bodies.

Anything which we do, that does not honor and glorify our Creator, is dangerous for the christian.

Can anyone deny that the use of tobacco is not a snare of the Devil?

Love and sympathy prompt the christian, to be concerned about the salvation of our fellow-man before anything else.

Why should we follow after that which we could not recommend to our children?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," Phil. 4 :8.

Selected by Tobias Martin

DRIVING WITH OIL

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few

drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hammered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the Spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.

Selected by Ruth M. Snyder

HE THAT WINNETH SOULS IS WISE

If some great angel would come down from the skies and offer me this saying, "You can have fifty more years earthly life, thousands of friends, abundance of money, your name will be blown for centuries by the trumpet of fame, all man shall honor you, and a million babies named after you, or, you shall live this day friendless and have no more than four years of your career left and you will die without one tear or one parting sigh and will never know any burial but what the fangs of the wolves shall give you, and no one shall remember you or miss you, but in return for this

you may have one more soul saved, "I would instantly reply to the angel to get the wolves and the shroud of snow, and I would have that one soul. That one soul saved from eternal hell brought up to God through me would meet me on the streets of the New Jerusalem and say to me, "If it were not for you, I would not be here." This is pay, I thank you.

Sel. by Ruth M. Snyder

AS A MAN THINKETH

"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he; Eat and drink, saith he to thee, but his heart is not with thee." Proverbs 23:6-7.

Motives are the regulators of all our actions. That does not mean that our actions are always the true indicators of our motives. In fact, if we are honest with ourselves, we will discover how deceptive we often are, not only to others, but to ourselves also. It is comparatively easy to act acceptably in the presence of others, but it is not nearly so easy to be sure always that the right motive *prompts* our action. For instance, it is possible to live a very self-sacrificing life and give the impression of real devotion to service when in reality we might be driven by an insatiable craving *for attention and pity and to satisfy this*

craving by the complimentary remarks and sympathetic expressions of our observers. Paul indicates in I Corinthians 13 that it is possible to give every evidence of love and devotion to others and yet not to be motivated by love at all.

There are a number of basic needs of man that drive him to act as he does. However, the manner in which he secures the satisfaction of these needs is as different as one person is from another.

The Need for Security

Every person, for the simple reason that he is human and dependent, must have a certain amount of security in order to be well adjusted and happy in society. Some people attempt to achieve security in the accumulation of a great amount of wealth. Some people rest in the security of their good name built up by their reputation. Our governments have tried to meet this basic need through the provision of pensions, social security, and various forms of insurance.

Children need a deep sense of security. The greatest possible security you can provide for your children is a constant love-relationship between you and them. You cannot do this by giving them all sorts of toys and mechanical playthings, or by building up a sizable bank account. Neither can you do this by never opposing their will. It can only be done by giving yourself to

your child, to each child. He must *know* that you love him, not merely because you say so, but because you prove it in your respect for his opinions, in your guidance without nagging, and in your companionship in his work and play activities. If you cannot give your child this, there is little else left that you *can* give him.

Children have developed serious maladjustments because this basic need was left unsatisfied. It is difficult for such a child ever to accept the love and forgiveness of God. Some children develop a mania for *lying* or *stealing*, and sometimes both, when they lose their sense of security. Then we tend to call the child a little sinner when really the parent has been the greater sinner in depriving the child of the security that a sound relationship of love between parent and child offers. When a child loses his sense of security it is like falling into a deep well and grabbing for even the tiniest thread to save oneself. Why do I say this? To show how important security is in the life of every person. This is true both for the Christian and the non-Christian. However, the Christian's security far transcends any security which the world can give. His security is the result of a living, active faith in God. He can leave his home, his friends, his relatives and do so with a deep, abiding serenity because he is conscious of following the voice of God. He can

lose everything that men ordinarily consider of extreme importance and still maintain an unshaken, although tried, faith in the love and goodness of God because he knows the greatest possessions in life are eternal and spiritual and not material things that perish with using. Security, then does not become his chief motive of action. It is the fruit of his devotion to God and his consciousness of God's love to him.

The Need for Achievement

It would be a dreadful thing to feel that you were needed by no one, to feel there is not a thing in the world which you can contribute to a deserving person or cause. Some people seem to think certain social positions are desirable goals for achievement. Because a man has money, he belongs on a certain rung on the social ladder. In other groups, it may be his intelligence that gives him a certain amount of prestige. In still others, it may be a good social heritage, or some outstanding personal accomplishment that gives the person the sense of achievement for which he is seeking.

Again, the Christian also needs a sense of achievement and accomplishment. He needs to be able to feel that he is making and can make a contribution to other persons or worth-while causes. However, we must say again that his need for achievement is not his chief motive of action. He is driven by an inner

compulsion to serve God by loving and serving his fellow men. He knows that only in losing himself can he truly find himself, and that only in giving himself to other, does he truly save himself. He knows that "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit," and he is willing to be that grain of wheat and to become all "things to all men that he might by all means save some." Men have become fools for Christ's sake and have been joyful in it. Our relief workers are a supreme example of losing all to give all.

Several years ago a young married man who lived near our home became a Christian and decided to dedicate his life to the ministry. Pat was one of the most successful farmers in the community; he was a leader in the Order of Masons and a respected citizen. When Pat made the decision to become a minister, his parents, who were practical atheists, thought he was a fool and refused to discuss his new experience with him. When he dropped out of the lodge, he lost the friendship of his former colleagues. He lost his former status entirely. He lost much that most men count important. But when I visited Pat's family and his struggling little church about a year ago, the expression on their faces and the fellowship we had together gave evidence of the deep satisfactions which come to him and his

family because they are driven by a new and higher sense of mission, a greater loyalty, and a purer motive—that of love and consecration to Christ and all that He represents.

The Need for Physical Satisfaction

Every man craves for and seeks the satisfaction of certain basic physical and biological needs. Because we are human we need food, clothing, shelter. We respond to certain esthetic attractions such as a beautiful painting, the rendition of good music, the attractive arrangement of a home, an innocent child, or picturesque mountain scenery.

It is not unusual to see a man's need for physical satisfactions drive him to the extreme. A man's thirst may lead him to drunkenness. His need for clothing may lead him to an extravagant display of the best in clothing. His need for shelter may lead him to construct an elaborate mansion to encase his perishable body. The satisfaction of his biological needs may lead him to a life of immorality and debauchery.

The Christian does not despise his physical needs. He recognizes them as gifts from God and that they are wrong and sinful only when they are prostituted to serve selfish purposes and motives. He considers them as potential energies to be channeled into avenues of service for the kingdom of God. He can suffer severe physical persecution and

yet rejoice in his faith in Christ. He can be simply clad and be happier than the person in richer garb. He can suffer intense physical pain and discomfort and still be glad in his relationship with Christ. Paul was often in this position. Even though without a home, with a bleeding back, and in prison, he could sing hymns of praise. The Christian does need the satisfaction of his physical needs, but he does not become their slave. He recognizes his body as God's possession and cares for it properly so that he can be a better, a more creative tool in the hand of God to carry on His work on earth. Again, why do I say this? Because we do not really know a man until we know the motive from which his action springs.

Every Christian must constantly check his motives of action by at least three guiding principles. We must ask ourselves:

What effect will this particular act have upon myself as a person?

If I participate in this amusement, build this elaborate home, buy the more expensive car, associate with this type of friend, ignore the needs of the poor and underprivileged, or accept this position for prestige reasons, will my physical body be stronger? Will my mind be more alert to new facts? Will I have a clearer insight to issues involved? Will my sympathies be broadened and deepened? Will I be a stronger?

person spiritually if I do this? All our action must be influenced by our answers to these questions. But this is not enough. We must also ask: What effect will it have on others if I do this?

Will they be convinced of the genuineness of the christian way of life? Will it influence them to decide for Christ? Will the teaching of Christ be less confusing to them if I do this? Will I reflect the love of Christ more clearly to others? Cain asked: "Am I my brother's keeper?" But God answers, "None of us liveth to himself, and no man dieth to himself." We do have a responsibility to our brother, and our action must be regulated by this consideration. The final principle is found in my answer to the third question: How will this affect my relationship to God?

Will it increase my devotion to God? Will it sharpen my love for an understanding of the Word of God? Will it deepen my consecration to the work of His kingdom? Can I do it with a clear conscience toward God? It is only when we answer these questions honestly that the christian can safely carry out a planned course of action with a pure motive.

Selected from the Christian Monitor

If you think you are too little to be great for God, then be great for Him in your littleness.

PRAY

Men ought always to pray.—Luke 18:1

When the road is steep, and the valley is deep,

And the clouds hang heavy and gray;

When the burdens press, and the cares distress,

Just pause! It is time to pray.

Oh, I know there are griefs and heartaches,

There's a cross to carry each day;

But there's One who will lighten our burdens,

If to Him we earnestly pray.

There are so many today, who are bound by sin,

They are beaten and bruised in life's fray;

But their souls are precious in God's holy sight,

For these we should ever pray.

Christ died on the cross for the sins of the world,

He is coming again some day;

Oh, may we be "fishers of men" for Him,

And ever remember to pray.

—J. Wayland Kemp

FORGIVING OUR NEIGHBORS

It is imperative that we do not forget the great truth which Jesus

stated at the time He gave His model prayer to the disciples: If ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Jesus always taught that men must forgive each other to receive God's forgiveness. He said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." God is always willing to forgive the believer's debt of sin. The believer could never get rid of it in any other way. The Christian is then so grateful to God for this forgiveness that he readily forgives in his heart the wrongs his neighbor may do unto him. If he does not forgive, that in itself is a sin against God and is not forgiven unless the person repents and forgives.

Jesus in his teachings always connected very closely a person's forgiveness by God with that person's forgiveness of his fellow men. Unless we forgive others, we cannot enjoy God's favor. To have an unforgiving spirit toward anyone, to hold or cherish any ill will in the human heart against any human being is a serious sin against God. One cannot be right with God unless he is willing to forgive his neighbors.

Open your Bible and read Matthew 18:23-35. As I read this portion of Scripture, I was reminded

of the story of Jean Valjean as told by Victor Hugo. Valjean was convicted of stealing a loaf of bread for the hungry children of his sister, and he was imprisoned for two years. Having tried to escape, this was lengthened to nineteen years. He had entered prison a simple-hearted youth, with no criminal intentions. He left prison a hardened man, believing that every man's hand was against him; therefore, he should be against every man! The first night of his release a good and kind bishop received him and treated him as an honored guest in his home. But Valjean rewarded this kindness by rising in the dead of night and, taking the silver candlesticks, which had been placed out in his honor, from the cupboard above the sleeping bishop's head, he left the good man's house. He was caught and brought back the next morning. The bishop forgave him and then gave him the candlesticks. This forgiveness came in such a way that the man's whole life was changed from that morning. Gradually the remembrance of that noble pardon so filled his conscience and heart that Valjean became a kind and loving citizen. To trace the influence of that forgiveness on Valjean's life is fascinating and inspiring; and in doing so, one is better to understand that he to whom much is forgiven, the same loveth much.

Someone has said that to be a

Christian means to be a little Christ. To live the life expected of a Christian one must know the way of life as taught and lived by Jesus when He was here on earth. To do this one must have a knowledge and an understanding of His Word.

To be like Christ one must begin at home with those who live nearest. Here one must try to exemplify and practice the teachings of Jesus. The Christian's relations with his neighbor's must be, as much as lieth in him, above reproach. He must try to live that which he believes to be right. This covers everything one does day by day—as long as he lives. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:31, 32.

Sometimes one may hear, "Well, I can forgive but I can't forget." This is merely another way of saying, "I will not forgive." H. W. Beecher said, "Forgiveness ought to be like a canceled note—torn in two, and burned up, so that it can never be shown against one." Someone else has said, "It is in vain for you to expect, it is impudent for you to ask, of God forgiveness for yourself if you refuse to exercise this forgiving temper as to others."

Yet, with all these ideals and this standard of life set up before him,

the Christian cannot expect that every conversation, act or deed will be understood and readily accepted by his neighbor. The Gospel teaches that one must expect to be as enmity with others. Jesus, God's only begotten Son, who was perfect in every respect, was misunderstood and falsely accused, and finally suffered the crucifixion. He had not harmed a single person. He had always gone about doing good. Then, take a look at Stephen, the first martyr, in Acts 7. He was stoned to death for speaking the truth. Those two great missionaries, Paul and Silas, were thrown into the inner dungeon of the prison for spreading the Gospel. Even our forefathers were misunderstood for trying to live and practice the true way of life as they believed it should be lived. They even left their homes to travel across the Atlantic Ocean and make their home in America, where they believed they could live more peacefully with their neighbors.

The Christian therefore, should set his affection on things above, for he is risen with Christ, and he must put on the new man of which Paul speaks to the Colossians, and he is to let the Word of Christ dwell in him, and he is to do all in the name of the Lord Jesus, so that his every conversation, act, or deed may bring honor and glory to God.

Ruby P. Zook

—————o—————

Wild oats need no fertilizer.

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BIBLE MONITOR

VOL. XLVI

JULY 15, 1968

No. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FAITHFUL LABORERS

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you," Phil. 4: 8-9. Here are the tools which God has provided that we should labor with. Why should we desire to spend our time and talents with any other interests?

None of us can go far on the way of Holiness, until we are fully convinced of the need of spreading the glad tidings of salvation and of building up those who have accepted it. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5-6. The spiritual service which a faithful follower of Christ can render to

humanity is of inestimable value.

Christ spent three years in active ministry here upon the earth. Can you estimate how many different individuals heard Him? Can you estimate how many individuals were influenced by Him, for the better? While He was engaged in active witnessing for His Father. The apostle Paul had a vast influence upon his listeners throughout the then known world. Is it any wonder that the apostle Paul often plead for an interest in their prayers? Perhaps Paul felt that he needed God's constant blessing of wisdom, courage and spiritual power. Does the church need faithful laborers today?

Dear Readers, who can look back over the problems and cares of the church during the past twenty-five or more years; of what value have been the faithful laborers, the leaders in various duties of the church, towards its progress? Again what failures, what discouragements, what hinderances has been brought about by unfaithful laborers in the church? Alas the future of the church depends so much upon faithful laborers. Perhaps the great-

est influence will be, not so much how many are faithful laborers but rather how true and faithful those are who do labor for Christ's kingdom.

How much we need the wisdom and understanding of God's Holy Word. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory," I Cor. 2:7. After receiving the wisdom of God's Holy Word, we need utmost faith in it and the boldness to proclaim it. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that I may open my mouth boldly, to make known the mystery of the Gospel," Eph. 6:18-19. Paul was often encouraged by the fellowship and efforts of his faithful brethren. May we pray for one another and encourage one another, as the problems of christian life come before us. "But my God shall supply all your need according to his riches in glory by Christ Jesus," Phil. 4:19.

Lord, give us eyes to see the needs of Thy servants. Let me see their labors of love, their heart longings, their spiritual needs, as well as their material privations and hardships. And seeing, give me the fervency of prayer and the compassion of heart, to do what is in my power to make their service effective.

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN

PART 18

We have been studying the "Fifth Dispensation of the World." In our last few articles, studying the "Times of the Gentiles" in their Dominions, beginning in the days of the Prophets, at the dispersion of God's chosen people Israel.

We have now arrived in our discussion of the Prophet Daniel's visions and interpretation of dreams, to the visions of the fourth kingdom or Empire, ruled by Gentile Nations. Daniel saw the kings of these kingdoms as "beasts," Dan. 7:17.

We have shown to the reader the four heads of the "leopard beast," the third which Daniel saw, as recorded in Daniel chapter seven. In conclusion of this account, let us note: Dan. 8:22, which speaks of the "notable horn," that was to be broken off," before we take up our study of the fourth beast, or Empire. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation (meaning the Grecian nation), but not in his power." (Meaning, not in Alexander the Great's power).

In studying the account of this fourth "beast," which we believe to be the "Roman Empire," let us begin at the first, and return to Dan. 2:40 to get the conclusion

of the account of the image of Nebuchadnezzar's dream and its interpretation.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh these (kingdoms or Empires, Dan. 7:17) shall it break in pieces, (in the days of Imperial Rome) and bruise. *This symbolizes the Roman Empire, as the fourth beast, revealed to Daniel in his vision of chapter seven. verses 8-9.*

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Dear Reader of these articles, we remind you that these two verses, as we understand prophecy, and the revelation of Jesus Christ, reveal the general coverage of the history of the Old Roman Empire (imperial Rome), and also is figurative, symbolical, or a revelation of the revised Roman Empire, which the New Testament reveals, through Je-

sus Christ, will appear or take place in the seventieth week of Daniel's vision, of Dan. 9:24-27.

However the latter part of this History belongs to the sixth Dispensation of the world, and we will confine the major part of this study to that which we consider belongs to this fifth Dispensation. . . . Nevertheless a point of great importance we call to your attention, in order that your thinking be not confused, concerning the rightly dividing of the time sequence of the Roman Empire.

The point is: . . . We believe beyond a doubt, that the "feet and toes," mentioned in Dan. 2:41-42, represent the fourth beast's power, the power of Old Rome, before she lost her imperial power and was scattered. And the ten horns in the head of this fourth beast, as seen in the vision of Daniel, represent ten kings or nations. A revision or uniting of the power, of the Roman power, in the days of the end time of this sixth dispensation of the world, of which you and I now live.

Please bear this in mind, as we study the history of this fourth beast. The Roman Empire was reigning at the day and time, when Christ the Messiah was born into this world, and continued throughout His earthly life. Old Rome had great iron teeth, that is there were teeth in her law, for she was strong, dreadful and terrible. Reading from Dan. 2:41, "And whereas thou saw-

BIBLE MONITOR

July 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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est the feet and toes, part of potters clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, (that is, after it would be divided) forasmuch as thou sawest the iron mixed with miery clay." This shows the strength and power af the Roman government, the Roman beast, throughout her entire reign, it was of the nature of "iron."

Verses 42 and 43, "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The verses also show that the Roman Government would break up and destroy all the Governments of the former Empires, or kingdoms: Babylon, Persia and Grecia. The ten kings, or kingdoms of this fouth Empire, or beast, "part of potters clay, and part of iron, shows the kingdom shall be divided. And we learn from history that it was divided into the "East and the West' with two capitals. "But there shall be in it (the Divided Empire) of the strength of iron, (meaning the strength of the old undivided empire) forasmuch as thou sawest the iron mixed with miry clay." This we think means the Roman power mixing with other powers, not "their posterity," in the last days. This shows that the world-wide Roman power, while in its divided state, will be loosing its strength somewhat, "A Mixed Government" and history shows that that is true.

Therefore the "ten horns" in Daniel's vision, of chapter 7:7-8; symbolize ten nations, coming together in a revision (or allied together) of the Old Roman power in the last days, as is shown also by Daniel's night visions, the latter times of the kingdom. We have reason to believe that Daniel himself did not understand the full consumation of those visions. Dan. 12:9, "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Nevertheless Jesus has sent His

message to us, His Church that the sayings of His Revelation are not to be sealed, some of the very things which Daniel prophecied. Rev. 22:10, "And he saith unto me, Seal not the sayings of the prophecy of this book: (they are to be and can be understood, if we have the Spirit of Christ) for the time is at hand."

Now note: See, what has to happen, in the days of these four kings, kingdoms, or Empires, which both Nebuchadnezzar and Daniel saw in the visions which we have been studying. Dan. 2:44, "And in the days of these kings (of the four Empires) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Now let us analyze this verse carefully. It means much in the explanation of the Dispensations of Eternal Truth, of this world. First Gods promise through Daniel was, that He would set up a New Kingdom, for His people, and He did set it up in the next Dispensation. It was "Not to be left to other people. He gave it to Israel, however its nature was not at that time understood by them. We think it was to be a Spiritual kingdom, and not a kingdom of flesh, such as they possessed in the world.

Nevertheless Israel, as a Nation of God's chosen people, did not accept this new kingdom, in the days

of these afore mentioned kings, or kingdoms. However Christ set up this everlasting kingdom in the days of the last one of these Empires, or kings, in the days of the Roman Government.

We will study the nature of this everlasting kingdom, as we study the Sixth Dispensation, the Lord willing. The next Dispensation, the sixth is the "Dispensation of Grace, the Church Dispensation."

Please note again the words, "and the kingdom shall not be left to other people." This means it will not be left to the nations of this world, but be given to God's people, through the coming "seed," Jesus Christ, the Son of God.

This kingdom of Christ, shall break in pieces and consume all of these kingdoms, meaning descendants of the four Empires mentioned, or all the kingdoms of this world, and it shall stand for ever."

Christ will break in pieces the nations, crush and destroy them, when He returns to earth. Dan. 2:45, "Forasmuch as thou sawest that the stone (meaning Christ) was cut out of the mountain without hands, (out of the mountain of God) and that it break in pieces the iron, the brass, the clay, the silver, and the gold; (the combined Empires, descendants in the last days) the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof of sure."

Hence the kingdom of God was to be set up, for his people, at the close of Gentile Dominion, in the days of the fourth "beast" of Daniel, which had ten kings to follow, symbolized by the ten "toes" of the feet of the "image," and not (as men teach) in the days of the ten horns, of the beast of Daniel's vision, Dan. 7.

This fourth beast was diverse from the others, before it. Being different, differing: was capable of assuming various and different forms: various multiform: eloquent in diverse things, in different directions, to turn aside.

Dan. 7:23-24, "Thus he said, The fourth beast shall be the fourth kingdom upon earth (meaning the Roman Empire), which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

This they did for a number of centuries, until after the "Dark Ages." Verse 24, "And the ten horns out of this kingdom are ten kings that shall arise. And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." This is the "Little Horn," in the head of the fourth beast, we think there is no doubt that he will be the "Man of Sin," 2 Thess. 2:4. The first beast of Revelation 13, the beast out of the "Sea," with seven heads and ten horns.

As pointed out before the ten horns, in the head of this beast signifies ten kings, or nations of Europe and signifies the Roman Power, revised. The "Little Horn," or anti-Christ subdues three of these kings. Hence this fourth beast of Daniel developes into the beast of the Revelation. Since that, "Beast will arise in the next Dispensation, we leave the discussion of him, until that time.

Let us now sum up our study of the Fifth Dispensation. We have given to the reader, God's promise of a New Kingdom, for His people. The world kingdoms of the Gentiles, as they existed from Babylon to the coming of the "Messiah," who had long been promised, of the seed of Abraham.

In B. C. 536, after 70 years captivity, the Jews returned from Babylon, and we are told by history that, from B. C. 166 to B. C. 40, they strove under the Asmoneans, to regain supremacy over Palestins, but in B. C. 40, Herod the Great, an Idomean, was made king by the Romans. And in A. D. 70 Jerusalem was sacked and burned by Titus, and the Jews driven out of Palestine. Nevertheless, according to the Word of God, he will bring them back, as we learn from the voice of the prophets, as well as from Christ and the New Testament.

For Centuries God has watched over and protected His first chosen people Israel, from their enemies.

but when they forsook Him, and became Idolaters; His Glory left the Temple, and He gave them over to their enemies. Then He sent the promised "Seed Christ," yet they were so filled with unbelief and hatred they would not receive Him. Hence, His death, they nailed Him to the Cross. Thus ended the Fifth Dispensation of this world.

Our next article will mark the beginning of the Gospel of Grace, through our Lord Jesus Christ, who is the only Redeemer and Saviour of this lost and dying world.

TO BE CONTINUED

Brother Wm. Root
1612 Morphy Street
Great Bend, Kansas 67530

NEWS ITEMS

CORRECTION

The Goshen, Ind. Harvest meeting date is August 25, instead of September 8 as was stated in June 1 issue.

Sister Maxine Swihart, Cor.

MARRIAGE

Miss Joyce Annette Stump, daughter of Mr. and Mrs. Russell Stump of York, Pa., Rt. 6; and Brother Glen Lamar Stauffer, son of Bro. and Sister Edwin Stauffer of Newmantown, Pa., Rt. 1, were united in holy matrimony on June 29, 1968, in the Lititz Dunkard Brethren church. Bro. Allen Eberly

performing the ceremony. The couple will make their home at Rt. 1, Newmantown, Pa. 17073.

BETHEL, PA.

The Lord willing, the Bethel congregation will start a two-week Revival on August 18 through September 1. Bro. Edward Johnson of Wauseon, Ohio will be the Evangelist. We extend a hearty invitation to one and all to come and worship with us.

Sister Darlene Longnecker, Cor.

LITTLESTOWN, PA.

The Walnut-Grove congregation plans on having Revival services each evening, August 26 to September 8, if the Lord so wills. Elder Melvin Roesch of Antioch is our evangelist. Our lovefeast date is October 6, all-day services starting with Sunday School at 9:30. Please remember these services in prayer that the church might be strengthened and souls saved. We invite all to attend if possible.

Sister Ruthanna Sauerwein, Cor.

Dear Brothers and Sisters in the Lord:

Greetings in the name of our precious Lord Jesus Christ! I am homesick for heaven! I had a little taste of heaven while visiting my grandparents. Elder and Mrs. James F. Swallow of Sonoma Mt. Road, Santa Rosa, California for a week in June. I had never met them

before but I fell in love with them the moment I came off the bus and fell into their arms.

God drew me to their home on the mountain, (they live on an 160 acre ranch on Sonoma Mountain). I came with three pages of questions concerning spiritual matters to ask Grandpa. He took his well used Bible and pushed it across the table to me and said, "I will not answer your questions from man's ideas but only from this dear Book, the Word of God. And if I don't know the answers then we will talk to God and He will show us the answers." So each question I asked Grandpa he took me to the Book of books and answered all of my questions.

Saturday, June 15, will mean something to me forever. I went through the triune gate of baptism into the family of God. I KNOW, without a doubt, that I am a child of the King and that my name is written down in the Book of Life. I also met the Holy Spirit and was wonderously filled. Praise His dear name! Then Sunday morning I took part in my first Lovefeast with my brothers and sisters in the Lord. What a precious time we had that morning fellowshiping around the Lord's table.

The day before I left to go home, Grandpa, Grandma and I went to the top of Baldy Mountain. There we knelt and prayed together. Then we sang praises to God as our eyes

feasted on the beautiful scenery that lay below us. Never, never have I felt God so real and close. His presence just enveloped us on top of that mountain. It seemed as if I could reach out and touch God, our mighty Creator and divine Architect.

Yes, I had a 'mountain top' experience with God on that mountain. It seemed to be like a little bit of heaven there. I know heaven will be far more wonderful than that week with my grandparents. Now you know why I am homesick for heaven. How forward I look for that day when we will be with Him. GLORY! GLORY! HALLELUJAH!

Sister Phyllis Swallow

OBITUARIES

* * *

George C. Stine

The husband of the late Sadie A. Young Stine, departed this life April 26 at the age of 80 years, at his residence near Red Lion. He was a member of the Shrewsbury Dunkard Brethren, and was a retired farmer.

Surviving are eight children: Mrs. Wade Jennings, Dallastown; George, Richard, and Russell Stine all at home; Truman Stine and Mrs. Betty McWilliams of Felton; Mrs. Kenneth Kile, York; and Woodrow Stine, of Felton.

Funeral services were at the Aus-

tin Eberly Funeral Home, Dalls-town with Elders Jacob C. Ness and Howard E. Myers officiating. Interment was in Codorus Church of the Brethren Cemetery, near Loganville.

Joseph F. Godfrey

Departed this life at the age of 79 years after three weeks in the hospital. He was a member of the Shrewsbury Dunkard Brethren, and had been a carpenter most of his life.

Surviving are five children: Mil-lard Godfrey, York; Mrs. Sadie Goulden, Dallastown; Emert God-frey, Nebraska; and Vernon God-frey, York.

Funeral service were at the Shrewsbury Dunkard Brethren Church, with Elders Jacob C. Ness and Howard E. Myers officiating. Burial was in the cemetery adjoining the church.

J. Elmer Fiant

The son of Peter and Mary (Petro) Fiant, was born in Fayette County, Indiana, April 3 1874, and departed this life at the Rest Haven Nursing Home, Greenville, Ohio, on May 8, 1968 at the age of 94 years, 1 month and 5 days.

He was united in marriage to Phebe Neptune on Nov. 9, 1898. To this union was born one daughter, Edna Eline, her life came to a close at the age of 5 years.

He accepted Christ at the age of 21 and was baptized into the Ger-

man Baptist church. Four years later he was installed into the Dea-con's office. He was a faithful ser-vant of the Lord, later transferring his membership to the Dunkard Brethren church. He attended ser-vices at Eldorado, Ohio, as long as his health permitted. He bore his affliction and suffering with patience to the end.

He leaves to mourn: his com-panion Phebe; one foster daughter, Mrs. Alma Balser of West Col-lege Corner, Ind.; two foster grand-children; six foster great-grand-children; one brother, Emmit Fi-ant of Connersville, Ind.; also one niece and one nephew.

Funeral services took place at the Thompson-Brown-Urban funer-al home in Connersville, Ind. Ser-vices were conducted by Elders, George Replogle and Herbert Par-ker. Burial in the Springersville Cemetery in Indiana.

Sister Mary Gibbel, Cor.

**SOUTH FULTON,
ILLINOIS**

The sermon of Bro. Floyd Swi-hart. Quote: "From Gilgal to Gil-boah," the course of Saul's life. I Sam. 8:1-10, 9:1-10, 10:1-8, 31:1-10. The events in Saul's life were many and varied. From a choice goodly young man, he rose to great-ness and then took a turn down-ward.

This can happen in our own life.

We start on a level of poor or rich advantages and meet with hindrances that change our way of life. At our baptism we are on a spiritual level and are clean before God. Prov. 30:8, "Give me neither poverty nor riches, but food convenient." I believe when we arrive at a medium in life we can take extremes either way. The middle ground is a happy medium, our life graph rises and we grow into grace. We establish a course in life as we grow to maturity by making decisions.

The elders of Israel made the decision to ask Samuel to give them a king, I Sam. 8:5, but Samuel was displeased. He knew it was wrong course to take. Samuel's sons were judges over Israel, yet they walked not in his ways. They had the heritage of a strong Godly man. their lives were a terrible loss to their church, to their father and to their own souls.

I Sam. 9:2, "Saul was a choice young man; that among the children of Israel there was not a goodlier person than he." Saul was to be captain over Israel; God sent him to Samuel, the man of God, to be anointed. Then came the testing time of Saul's life. He felt he was ready to meet the opposition but forgot one thing, and that was to wait for God. Because Saul became impatient and did not keep the commandment God gave him, Samuel told Saul his kingdom would not

continue. Saul wanted God on his side, yet he wanted to do things his own way. This often happens in our own life. We want God's blessing but we want to go our own way. Saul won the battle in a material way, but lost it in a spiritual way when he lost the power of God.

Rebellion is a sin. Real victory comes from doing the Will of God. We lose ground if we do not follow all of God's commandments. The Philistines sent out Goliath, the giant, to challenge the church of Israel. He said, If your man kill me, we will be your servants, but if I prevail against him and kill him, then shall ye be our servants, I Sam. 17:9. At these words of the enemy, all Israel was dismayed and greatly afraid.

Fear means we have no faith in God and therefore lose His power. When Goliath came against Israel, Saul had no power against him, because he had disobeyed God and lost His Divine power. The church can lose her power the same way Saul did. While the church of Israel stood facing the enemy, God brought forth the youth, David. This young man was brave and full of trust in God. He said to Saul, "The Lord that delivered me out of the paw of the lion and the bear, will deliver me out of the hand of this Philistine."

If we are not afraid to trust God, He will send a David to help us. The women of Israel rejoiced about

David's victory over the Philistine. They said, "Saul hath slain his thousands and David his ten thousands." Then Saul became jealous and desired to dispose of David. Saul failed to recognize God's hand in the affairs of life. He tried to kill David with his own sword. His own heart was poison to him. He wanted to kill all those who were with David. This was Saul's Gilboa or his downfall, 1 Sam. 28:4. He never communed with God again. When the avenue of prayer is cut off, there is no more hope of God's answers.

Saul was afraid and his heart greatly trembled. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," V. 6. Saul had no more answers from God, because he had lost the power with God. In verse 7, we are told Saul went to the Witch of Endor, for advice, instead of to God. What a terrible thing when God departs. We are dealing with the same God that Saul was. He had the power of choice. We can accept and obey Him, or we can reject Him as Saul did.

Jonah 2:8, "They that observe lying vanities forsake their own mercy." If ye seek Him, He will be found, of thee. Godly people cannot save us. It is our life we are shaping. Let us try to fulfil the purpose of His will in our life.

Sister Elta Blythe.

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GIRLS, IT'S STILL SIN

All the other girls do it, Mom, why Can't I? All the other girls? Well, almost all of them.

The girls sang with the melodies of the Lord. Their singing was a testimony of God's love. The glow of Christ shining through them reflected beauty. Their appearance looked like God's children. The next time I saw them I asked my friend, "Who are those girls?" What happened? They cut their hair—raised their hemlines and want to shape it sharp. A funny feeling went through me. Such sick looking girls, they cut and did something wild to their hair. They are still in the church, they still sing God's songs—but girls—what about the cut hair? Isn't it sin?

Your friends at school cut their hair and get the present latest fashion hair do. They accept anything, they get by. They stay in the church. Their pastor doesn't say anything about it anymore, because most of them do it now. Should you follow the "in" group and do it too?

At college the girls say, come girl, tease those hair up and leave that sin sifter (veiling) of yours in the dorm. You don't want to wear that thing where we are going tonight. It won't fit in our plans. Don't spoil our party with that thing. What do you say? And God—what does He say?

Then there is the girl who wears her hair under a neat and proper veiling. Some of the other girls inform her that their church doesn't have to do it that way anymore. We haven't worn coverings for everyday for a long time. You look like my old grandma. Come on—girl—get with it, at least make them look like ours. You can tell that mom of yours they are not cut. She may accept that. Should you go along with that?

Look you square, if you want to have any of the fellows with a G. T. O. you must stop looking like a preachers wife. You act as though you want to be better than we are. At least you could sport up a little for Saturday night. That is what they say, isn't it? A guy—or God? You may have to choose.

A fellow may approach you in this manner. Come you sissy—leave that thing on your head at home. We aren't going to a prayer meeting. You don't need that on a date. We want to have a date out tonight. A date and you don't pray? Do you mean to say you are choosing a man to live with all your life and you do it without praying? Oh yes! that curve you hit too fast—didn't you breath a prayer? If the veiling can't go—should you?

The minister's daughter came on the scene. She cut her hair. She has that latest fashion for girls. She still teaches the primary class in Sunday-School. She does balance

a little white cap somewhere in that nest of hair before entering church. She gets by, should you too? What does God say? Here it is, And since it is a shameful thing for a woman to shave her head or cut her hair, she should cover her head, I Cor. 11:6.

Yes, the girls that sing do it. The girls at church and school do it. Some churches approve it. But God says it is a shameful thing. A shameful thing to God is sin.

Mom might be older and you resent their believing, but they have been saved a long time and talked to God often, shouldn't they know something about God's will? Shouldn't they know what God expects from His children today? You say the rest of the girl's do it, why can't I? Because it's still sin. What about all the other girls? To them it's still a sin. Suppose you are the last girl in the world to cut your hair—girl—it is still sin.

What are you going to tell God when your turn comes to be judged? Are you going to use Eve's method and say my friends did it, so I did it too? Your friends won't be at judgment for you, you'll face Jesus alone, and answer for yourself. Eve's scheme of blaming the serpent didn't work. She got her verdict. You'll be responsible alone for your life. Yield it completely to God and His will, including your hair. He still says, And since it is shameful thing for a woman to shave her

head or cut her hair let her be covered.

All the other girls do it—Why can't we?

Because, Girls, It's still sin.

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THE NEW TESTAMENT TEACHINGS ON PERSONNEL RELATIONSHIPS

As I read the New Testament, it is difficult to find a great many direct references on personnel relationship. For our consideration on this subject I shall try to think why Jesus was so infinitely superior to the rest of us in matter of His relationships with human beings. To do this I will examine the way He dealt with people. In the second place, I want to review some of the attitudes workers should take toward their employers and the attitudes that employers should take toward their workers. This will lead us into a consideration of certain things that Jesus Himself said, and some things that Paul and others said as well.

First, then, let us look at the characteristics of Jesus and the manner in which He dealt with human beings. I want to divide my first point into two subpoints, the person of Jesus Himself, and then, the

techniques that Jesus used in dealing with human beings. When I think of the person of Jesus Himself as He went about I think of a number of outstanding characteristics. One of these is the grace with which He moved about. In John 1:14 we read, "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." One time after Jesus had spoken, we read this, "All . . . wondered at the gracious words which preceeded out of his mouth." And so as we read through the four Gospels we can see illustration after illustration of the refinement, of the graciousness, of the courtesy, and of the delicacy, with which Jesus acted. It seems to me that this is a requisite for anyone in our own society today who would be a leader of men. That doesn't mean only the top management in business organization—that means everyone all the way through, because we all act and react together. It seems to me that we should seek to acquire this grace. I think that we all recognize that so much of the good that exists in the world, though it empels our respect, doesn't always succeed in capturing our affection. As a matter of fact, it often works in the opposite way; it repels our affection. Probably we have all heard the old story, quite appropriate here, of the small child uttering a prayer: "Please, God, make the bad people good and the good people nice." We all need to have

that quality of graciousness. We need courtesy, insight, tact and selflessness. And we can find that only to the extent that we have the grace of the Lord Jesus Christ in our own hearts.

The second characteristic of the person of Jesus which I want to notice is the moral and spiritual power which He manifested. We read in the New Testament that the sick were healed, that the evil spirits were cast out of the people who had them, that the hopeless were given new courage, that those who were bound in sin were made free by their contacts with the Master. John says, "As many as recieved him, to them gave he *power* to become the sons of God." It seems to me that it is only to the extent that we have freely received Him that we will have that inner power in our lives that will make us capable of influencing the lives of others.

The third quality in Jesus that we should be careful to copy is the quality of sympathy. As we read the Gospel we can see that constantly Jesus was moved whenever He saw infirmities or human difficulties of any kind. We never read that Jesus became calloused, that He developed an indifferent attitude after seeing difficulty, sin, or illness as often as He certainly did in His ministry. We read rather that on seeing the multitude "he was moved with compassion." I suppose the first verse that many of us learned was the

familiar one of only two words, "Jesus wept." I like the Weymouth translation of that, "Jesus burst into tears." Yes, Jesus had sympathy to meet human needs. But I think it is well for us to keep in mind that this sympathy was not the mere sentimental variety, but was rather a positive kind, sympathy that would strengthen individuals rather than weaken them. It would help to set them on their feet. Further, His sympathy would continue. There was no termination of it, no reduction in its depth, its length, or its breadth. So the modern leader of men must make the sufferer forget himself and face duties with the resoluteness which releases the unsuspected possibility in the individual for his own self-recovery.

Finally, the fourth characteristic we see in Jesus is His deep and abounding love. Jesus loved all men—all sorts, all conditions. It wasn't just a generalized love of the masses, although He loved the masses, but it was rather a love that was concrete in its expression of right relationships to individual human beings. It seems to me that that is an extremely important point. We read today a great deal about individuals, great social reformers, who are interested in the masses. They have a very real concern oftentimes about the downtrodden individuals and yet they turn out disappointing in many cases. Perhaps they may employ laborers of their own and

not treat them very well; in fact, they may pay them very poorly. In other words, they can't seem to convey that love for the masses that they have into concrete reality in dealing with the individuals that they themselves meet day by day.

As I read the Gospels it seems to me that Jesus had that quality of being able to love individuals as persons, and yet to love mankind in a comprehensive way. For example, He could love Nicodemus, who was a leader of the Jews. He could also love the Samaritan woman, who was a member of a poor and despised race. He could love Simon the Pharisee, but He could also love the publicans and the sinners. Jesus had an all-inclusive love, a love that was full of insight, or comprehensive knowledge of what people felt and prayed for, and also of what people really needed. At the same time He was capable of being severe when the occasion demanded. His was not a spineless type of love. It was a redemptive, creative love. We could go on and on with these characteristics, and perhaps the four that I have outlined are not the most significant. But it seems to me that if we could follow Him in His graciousness, if we could lay hold of His moral and spiritual power, if we could copy His sympathy, if we could enter into the deep and abiding love that He had for individuals, we could go a long way in solving the petty problems that we some-

times have in our own relationships with each other.

When I look at some of the techniques that Jesus used in dealing with men I also find great lessons. In I John 2:24, 25, we read this very interesting statement: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." In our relationships with people, first of all, we need to have a keen observation of what is in man. Certainly Jesus was able to do that, as we see time after time as He dealt with individuals. Take Nicodemus, for example. As Jesus talked with him, the conversation had scarcely begun until He put His finger immediately on the thing which that man needed, "Ye must be born again." When Jesus talked with the woman at the well, it didn't take Him very long to see that the real need of that woman was not just water that came from the well, but the living water. He told her so in unmistakable and unforgettable terms. When Jesus talked to the rich young ruler He loved him, but He also said, "There is one thing that you lack; go and sell what you have." There He put His finger on the crucial failure in the young man's life. He had the power of knowing men so that He was able to get right down to the root of their difficulty, right down to the very bottom of their trouble.

and He directed His comments at the very place they were so sorely needed. I would say, then, that the first lesson that we can get from Jesus' techniques is that we should cultivate a knowledge of people.

The second aspect of Jesus' techniques is the fact that He worked leisurely. Now that is something that bothers every personnel worker today. Everyone is busy; we are so busy that we just scarcely have time to deal with people personally. And one thing that effective human relationships involve is time. Personnel workers in counseling with individuals should have their desks cleared; they should not have a pile of papers on their desks. I must confess that I don't always follow this advice. When a student, for example, comes into my office and sees books and papers spread out over the desk, the first attitude that he probably takes would be, "Well, now does he really have time to talk to me? He has all those papers to go through. I'm pretty much of an intruder even to be imposing on him." Perhaps the student has had trouble even getting up sufficient courage to come in the first place. The effective personnel worker can't work that way. Even though he is busy, he has to make it certain, and not just pretend, that the problem he is now dealing with is more important than any of these other things he has to do. He must go about it in a leisurely fashion.

Remember the story of the time when Jesus was very busy and had all kinds of things to do, that some people had the brass to bring some children to see Him. Of all things! And His disciples were going to set them right. We all remember Jesus' rebuke, not to the people who brought the children, but to the disciples, because the disciples did not see the most significant element on the scale of values. So it seems to me that we should try to work in a leisurely fashion.

The third aspect of Jesus' technique is one that I referred to briefly in another connection just a moment ago. Jesus was severe when the occasion demanded. I think sometimes we are likely to make the mistake of thinking that love and severity are two mutually exclusive terms, whereas, sometimes the best way to love is to be severe. So much of what we tend to think of as love is nothing more than a shallow, false type of sentimentality and not love at all. So also in our dealings with other individuals we must love them. "Jesus... having loved his own..., he loved them unto the end." But still He was severe at times. He reproved Peter for what I'm sure this disciple thought was an act of love. He said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Jesus recognized that sometimes He had to

be severe with individuals to accomplish His ends.

Now I would like to consider my second major point: some of the specific Scripture references which deal with the relationships between employers and employees. I'm going to divide this into three categories: (1) references which seem to say that the worker in dealing with his master or employer should work to the best of his ability (an important element in all personnel relationships); (2) Scriptures which tell us that the employer should give the worker adequate pay; (3) Scriptures which will give certain other employer responsibilities.

First of all, the worker should work to the best of his ability. There are various passages in the teachings of Christ Himself that one hesitates to press too far because most of them come in connection with parables. I'm quite conscious of the fact that usually a parable has one particular message which it is intended to give. Perhaps some of these things that I shall mention concerning them are not to the real point that Jesus was trying to make, and yet it seems to me that they do illustrate some important principles.

Let us note the parable of the Wicked Vine-dressers in Matthew 21:33-44. In that parable Jesus seems to agree that the vine-dressers should be punished because of their unfaithfulness. You remember the story of how they beat the servants,

and then finally killed the son of the master. In spite of the fact that this is not the major point of the parable, it does seem to me that He is also teaching that the vine-dressers should be punished for their unfaithfulness. In the Parable of the Talents Jesus said to the five-talented man: "Well done, thou good and faithful servant." Jesus was willing to give honor to the person who performed his task well. And to the one-talented man who didn't do his job well Jesus said, "Thou wicked and slothful servant." So He was willing to commend faithfulness and to condemn unfaithfulness and slothfulness. In Luke 12:48 Jesus says, "To whomsoever much is given, of him shall be much required." In other words, "To whom much is entrusted, of him more will be demanded." So I think that Jesus was teaching that Christians should work up to the limit of their abilities. When a person who has been endowed by God with splendid abilities does his work only half well, it is wrong, even though by doing it half well he is still doing it better than someone else who isn't so favorably endowed who is working up to the limit of his abilities. "To whomsoever much is given, of him shall much be required." Also I think that Jesus taught that we shouldn't be demanding. In Luke 17:10 we read: "So you also, when you have obeyed all the orders given you, must say, There is no merit in

our service: we have merely done our duty," (Weymouth). Isn't that a fine teaching for all of us to keep in mind as we go about our work? There is no merit in our service. We are doing the thing that we are required to do. Yet we are being paid for our work in money. But that money doesn't really belong to us. I may be taking a Scripture out of its context a bit, but it seems to me that it applies. "I have sent you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting the benefit of the labour" (Jno. 4:38, Weymouth). Isn't that true of all of us?

How does that apply in capitalistic society where the worker believes that everything that he gets belongs to him? Of course it doesn't belong to him, and he hasn't worked for it very hard. The reason his employer has been able to pay him that much has arisen directly from the fact that back through the years, hundreds, thousands, yes, I suppose we could say even millions, of individuals have worked and saved and built up the knowledge that we use so freely in our day. We don't have to start afresh each generation. We build on top of previous generations behind us. Others have labored. We simply are entering in: we are getting the benefit of their labors. We do not really deserve the pay we receive.

Now let us look at some of Paul's

statements. Paul, as we all know, believed in working. He worked with his own hands. He worked as a tentmaker, even after he had become an apostle of Jesus Christ. One of the outstanding passages where he deals with the question of workers is Ephesians 6:5-8. He is talking here about slavery. That, of course, was the kind of labor that existed in Paul's day. Labor was not based on the wage system that we have in our own day. It was in a period prior to that time. "Slaves, be obedient to your earthly masters, with respect and eager anxiety to please, and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart. With right good will be faithful to your duty, as service rendered to the Lord and not to man. You will know that for whatever right thing any one does he will receive a requital from the Lord, whether he is a slave or a free man," (Weymouth).

In the fourth chapter of the same epistle Paul says in verse 28: "He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share." He says much the same thing in I Thess. 4:11, 12. He mentions to those people that they should work with their hands. An-

other passage which is similar to the one quoted from Ephesians is Col. 3:22-24.

Peter in his first letter, chapter 2, verse 18, gives a similar thought: "Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the forward." So we have a number of Scriptures all through the New Testament commanding us as workers to work to the limit of our abilities. Because we want to do it as unto God we are stewards of the time which has been entrusted to us. We have only one life to live, and it is highly important that as workers we spend that time in the most profitable way, working as earnestly and as carefully as we possibly can.

On the other hand, it is also clear that the Scripture also says that employers, or masters as they are often called in the New Testament, should treat their workers correctly. Jesus, in Luke 10:7, talks about this in connection with the sending of the Seventy. "The labourer is worthy of his hire." The exact amount of pay might be more than the prevailing wage but it never should be less. Perhaps that is an implication which I am not justified in drawing, but it seems to me that the parable of the laborers in the vineyard might imply that. You remember that some of the workers were not happy about their wages, but it was after the thing was all

over. Presumably the master had made a contract with the workers for working for a certain wage, and some of the men were displeased when they saw that some got their shilling and didn't work a whole day. At least everyone got what was contracted for. Some of them got more. No one got less.

In James 5:1-4 there is a very interesting passage which also relates directly to this matter of the pay of workers: "Come now, you rich men, weep and howl for the woes which are coming upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are corroded, and their corrosion will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the labourers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the Lord of the hosts of heaven," (Weymouth). Here is real condemnation upon people who don't pay their workers the way they should, who retain part of that pay for their own selfish purposes. Here is very definite teaching on the matter of the employer's responsibility to pay workers. There are some other employer's responsibilities mentioned in Eph. 6 and Col. 3, immediately following the injunctions which Paul gives to slaves in their dealing with

masters. The verse in Colossians makes this statement: "Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven." We also have that very fine lesson from Paul which is given to us in the epistle to Philemon which has only one chapter. Let us note these statements in verses 15 and 16, "For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee both in the flesh, and in the Lord?" I suppose that Paul could if he had wished, have given a long sermon against the evils of slavery. I'm sure that slavery as it existed in Paul's day left a great deal to be desired. As a matter of fact, I think it is generally recognized that one of the reasons for the fall of the Roman Empire was their labor system which was based upon servitude. Paul could have condemned their slavery, but in these other passages that I referred to in Ephesians 6 and Colossians 3 he didn't tell them, "Slaves, rise up in arms against your masters. Throw off this yoke of bondage and become free men. He told them rather how they should live as Christians in dealing with their masters. He also gave this very helpful advice to the masters concerning their treatment of slaves.

It seems to me that one of the great tragedies of our own day is that in many parts of the Christian Church there is a tendency for employers and employees to be separated as far as their spiritual relationships are concerned even though they may both be Christians. As a matter of fact, though they may both belong to the same denomination, because of class distinction between them they don't worship in the same church. How much better it is when Christian employers and Christian workers can worship together as fellow Christians! By kneeling together before a common altar many of the problems they will meet as they work together in the shop will be solved.

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THE UNFINISHED SONG

Unto him that loved us, and washed us from our sins in His own blood . . . be glory and dominion for ever and ever. —Rev. 1:5 6.

And no man could learn that song but the . . . redeemed from the earth. —Rev. 14:3.

Annie Johnson Flint

When the heavenly hosts shall gather and the heavenly courts shall ring

With the rapture of the ransomed, and the New Song they shall sing, Though they come from every nation, every kindred, every race, None can ever learn that music till he knows God's pardoning grace,

All those vast eternities to come will never be too long

To tell the endless story and to sing
the endless song;

"Unto Him who loved us and who
loosed us from our sin"—

We shall finish it in heaven, but
'tis here the words begin.

"Unto Him who loved us" —
we shall sing it o'er and o'er,

"Unto Him who loved us" —
we shall love it more and more;

"Unto Him who loved us" —
song of songs most sweet and
dear;

But, if we would know it yon-
der, we must learn the music here.

Here, where there was none to save
us, none to help us, none to care,

Here, where Jesus came to seek us,
lost in darkness and despair,

Here, where on that cross of an-
guish He redeemed us from our
sins,

Here, where first we knew the Sav-
iour, it is here the song begins.

Here, amid the toils and trials of
this troubled earthly strife,

Here, in suffering and sorrow, here,
in weariness and wrong;

We shall finish it in heaven, but
'tis here we start the song.

"Unto Him who loved us" —
we must sing it every day,

"Unto Him who loved us" —
who is Light and Guide and Way;

"Unto Him who loved us" —
and who holds us very dear;

If we'd know it over yonder, we
must learn the music here.

There will be no silent voices in
that ever-blessed throng;

There will be no faltering accents in
that hallelujah song;

Like the sound of many waters
shall the mighty paean be

When the Lord's redeemed shall
praise Him for the grace that set
them free.

But 'tis here the theme is written;
it is here we tune our tongue;

It is here the first faint echoes of
that chorus reach our ear;

We shall finish it in heaven, but our
hearts begin it here.

"Unto Him who loved us" —
to the lamb for sinners slain,

"Unto Him who loved us" —
evermore the joyful strain;

"Unto Him who loved us" —
full and strong and sweet and clear;

But, if we would know it yonder,
we must learn to sing it here.

Sel. by Ray Rensberger

—o—

Repentance, to be of any avail,
must work a change of heart and
conduct.

IF

It has been said that 'IF' is the
biggest word in the dictionary. We
could do more good deeds if we had
the time; we could give more money
to churches and missions if the tax-
es did not take so much. We could
witness for Christ if we had the
talent for that sort of thing. How
often we think of what we could be
individually and collectively, if

things were different. There once was a father who approached Jesus, seeking help for his ailing son. "Lord, if thou canst . . ." he began. Jesus replied, "If thou canst believe, all things are possible." The father had the if in the wrong place, but Jesus corrected him. Compare the father's request with that of the leper, we read about in Luke 5. The leper said, "Lord, if thou wilt, thou canst make me clean" and immediately Jesus replied, "I will." We need to remember that all things are possible, if we believe. We live victoriously if we live in Christ.

Reflect upon your present blessings, of which every man has many; not on your past misfortune, of which all men have some.

It is not so much what happens daily, but how you take it that counts.

No man can tell whether he is rich or poor, by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

IN QUIETNESS

Do you ever resent the time you have to use in sleep? When I have something to do that seems important to me, I often wish I could make use of the full twenty-four hours in a day, without bothering to sleep.

Sleep is one of the most essential

activities of living things. The hours we spend in sleep help revitalize the body for the work of the new day. The heart alone is saved nearly 7000 beats during an eight-hour sleep. Without proper rest we lose efficiency, become irritable and, if it were possible to go without sleep long enough, we would die.

Just as the body must have its rest if we are to continue to love and work efficiently, an individual's Spirit must be refreshed from time to time. During His earthly ministry, Jesus went aside to meditate and pray, because of His desire to commune with God without the interference of other people.

The Psalmist advises of God commanding His people to be still. No matter how self-sufficient the Christian seems to himself, he cannot long continue an active life spiritually, unless he takes time frequently to be still — to meditate and pray unto His Creator.

CONCERNING FRIENDSHIP

If you want to have friends, who are trusted and true, you must let them have that kind of friend in you, because friendship is a fifty-fifty proposition. You get the kind of friendship you give.

If friends you think the most about are those that you can boast about, right here and now you can depend your friendship has a sel-

fish trend. While it is true that wealth or fame the glory of a friend enhances, true friends are friends, regardless of their wealth, or fame, or circumstances.

In times of trouble, you soon find out who are all-weather friends and who are just fair-weather friends. What kind are you when the other fellow is in trouble?

—Sel.

—o—
“Love not the world, neither the things that are in the world,” I John 2:15. The world wants things and it wants the christian to pamper the same lusts. When it sees a man with his eyes on the skies and his affection centered upon things above, it feels uneasy in his presence and out of harmony with his spirit. Then it sets about trying to remold him according to it's materialistic concept. We greatly fear that the world is doing capital business, with too many professed christians these days, to the shrinking up of their spirituality.

—o—
God is not only able to satisfy every legitimate longing of the human heart, but He is able to make every longing legitimate.

—o—
The Bible is a book of prayers, out of 667 recorded prayers there are 454 recorded answers.

—o—
Religion is meant to be bread for our daily lives, not cake for special occasions.

SOME RULES OF LIFE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His Mercy
To multiplied trials, His multiplied peace.
His Love has no limit; His grace has no measure;
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

—Sel. by Ruth M. Snyder

SUNDAY SCHOOL LESSONS FOR AUGUST 1968

ADULT LESSONS

Aug. 4—Out-pouring of the Spirit Upon the Church. Acts 2:1-18.
Aug. 11—The Anointing by the Spirit. I John 2:18-29; Acts 10:34-48.
Aug. 18—Sin Against the Holy Ghost. Acts 5:1-11; Matt. 12:31-37.
Aug. 25—The Mysteries of God Revealed by the Spirit of God. I Peter 1:1-25.

PRIMARY LESSONS

Aug. 4—Writing to a Preacher. I and II Timothy; Acts 17:15-34.

Aug. 11—When Others Help Us
Titus; Acts 9:36-43.

Aug. 18—Paul Helps A Poor Man.
Philemon; Matt. 6:12-15.

Aug. 25—What Jesus is Doing.
James 2:14-26; I John 5:4;
Joshua 2:1-24; 6:17.

DAILY DEVOTIONS FOR AUGUST 1968

THE ETERNAL GOD

Memory verse, Deut. 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them."

Thurs. 1—Gen. 21:22-33.

Fri. 2—Deut. 33:26-29.

Sat. 3—Psa. 41:1-13.

Memory verse, Psa. 90:2, "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Sun. 4—Psa. 90:1-17.

Mon. 5—Psa. 93:1-5.

Tues. 6—Psa. 103:1-22.

Wed. 7—Psa. 106:1-48.

Thurs. 8—Psa. 119:137-144.—

Fri. 9—Psa. 145:1-21.

Sat. 10—Pro. 8:1-36.

Memory Verse, Isa. 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the

Mighty God, the Everlasting Father, the Prince of Peace."

Sun. 11—Isa. 9:1-7.

Mon. 12—Isa. 26:1-21.

Tues. 13—Isa. 40:18-31.

Wed. 14—Isa. 57:11-21.

Thurs. 15—Isa. 60:1-22.

Fri. 16—Isa. 63:1-19.

Sat. 17—Jer. 10. 10:1-16.

Memory verse, Isa. 40:28, "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding."

Sun. 18—Jer. 31:1-14.

Mon. 19—Dan. 4:1-37.

Tues. 20—Dan. 7:13-28.

Wed. 21—Micah 5:1-15.

Thurs. 22—Hab. 1:1-17.

Fri. 23—Rom. 1:16-32.

Sat. 24—Rom. 16:24-27.

Memory verse, Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; Whose going forth have been from of old, from everlasting."

Sun. 25—Eph. 3:1-21.

Mon. 26—I Tim. 1:1-20.

Tues. 27—I Tim. 6:1-21.

Wed. 28—Heb. 9:11-28.

Thurs. 29—I Pet. 5:1-11.

Fri. 30—II Pet. 1:1-21.

Sat. 31—I John 5:1-21.

BIBLE MONITOR

VOL. XLVI

AUGUST 1, 1968

No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A DOUBTING AND DISOBEDIENT PEOPLE

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt: or would God we had died in this wilderness. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt," Num. 14:2-4. Our meditation is upon a very serious attitude of God's people, upon hearing the report of the twelve men, who had spent forty days in searching out the land which God had promised to His people.

Each Bible reader should be astonished as he or she reads our text. As we remember: the terrible trials of the Israelites in Egypt: the powerful and miraculous way in which God had delivered them from Egypt: consider such a multitude of near slaves, released on their

own all at once and how God cared for them up to the time of our text. We note: first they murmured against their leaders; they even accused God by wishing that they had all died (not much thanks for what He had done for them); next they imagined that God was no longer going to care for them and last of all they desired to again return to Egypt (what could be worse?).

What was the report of the twelve spies, that so caused the children of Israel to lose faith in God and to be so disobedient and unappreciative unto God? Notice the spies were divided in their report. The majority of ten said, "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight," Num. 13:32-33. The spies were sent to see the land and whether it be good or bad, the people therein whether they be strong or weak,

the cities therein whether be tents or what and what fruit the land had.

We must conclude that this was an exaggerated report, but especially a report that did not even consider faith in the God of Abraham, Isaac and Jacob. Their entire report reveals their fear of men. If our complete trust is upon man and his accomplishments, we have much to fear today. Man has problems, strife, anger, hate, confusion and distress. If we are interested in love, joy, peace, longsuffering, security, and happiness; we must look to God and not to man. Man's doubt and disobedience only makes things worse. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5-6.

Let us turn to the report of Joshua and Caleb, Num. 14:7-14, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not." Here we find an unbiased report in a few words: an exceedingly good land, which floweth with milk and honey, however the important thing is that we trust in the Lord, for He will

bring us into this land, if the Lord is with us we have nothing to fear. The Bible does not say, but perhaps Joshua and Caleb were the two, who cut the giant cluster of grapes from this beautiful land and bore it between them unto the children of Israel. Did the people rejoice in this faithful report? Did the people strive to make certain that the Lord was with them?

Alas, the people even had anger, wrath and malice in their hearts towards those who made this good report. Their lack of faith in God led them to demand, that the two who brought the good report be stoned to death. When men today are tried, through their lack of faith in their Creator, by pestilence, trials, famine and persecution; do they repent and humbly strive to make peace with their Lord? Or is enlightened man: who has had the Prophets, the history of God's dealings with men for centuries, a loving resurrected Saviour, the guidance of the Holy Spirit and multitudes of blessings from God: yes is such enlightened man still a doubting and disobedient people? In these people we have found: lack of faith in God, complaint, self-pity, disobedience and various sins. Are we still no better? "But without faith it is important to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. 11:6.

OUR GREATEST PROBLEM

Is to unteach false teaching about baptism.

The Church and friends all know of my life's activities as an evangelist, striving day and night, summer and winter to lead men and women, boys and girls, to the Lord in the dear old Bible way. But now I am old and cannot stand up under the rigors of that work any more. However, I have been in a great school where I have learned much that can be used to good advantage now; such as my memories of a terrible childhood and those never to be forgotten days when I as a soldier spent two years in the tropical jungles, where I nearly died with tropical fever without being saved. It was a dark hour, but God had mercy and led me to the place where I could steal a Bible. O, how He must have loved my worthless soul!

But this one thing I did. I stuck to my stolen copy of the Bible when I was told by the doctor and others that I could not live. Even after I arrived back home I was hit by a streetcar and was carried away for dead. Again, God had mercy and let me live. What a wonderful Father God has proven to be to me! I turned back to my stolen Bible and read it much as a dying man takes his medicine. Every spare moment I followed the trail that led to Calvary. When I came to Christ,

I brought no credits, nor did I claim any. All that I had to offer was poor unsaved me.

So many people that come for baptism fail to interview the baptism of Jesus, as it is in Matthew 3:15, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." You will notice that Christ laid no claim to any credits and it was a righteous act. John 8:29, "And He that sent me is with me. The Father hath not left me alone. For I do always those things that please Him." When Jesus was baptized He went up straightway out of the water and lo, the Heavens were opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him. And lo, a voice from Heaven saying "This is my beloved Son, in whom I am well pleased." Jesus could have claimed many wonderful experiences as in John 17:5, "And now O Father, glorify me with thine own self with the glory which I had with thee before the world was." Think of the mighty Son of God asking no questions, making no claims. He just wanted to be in the righteous will of God to which God and the Holy Ghost gave approval: Matthew 3:16--17.

So many people seeking to enter the Kingdom today, want to remind me that it is only a formality that they are seeking now, because they have been in the Kingdom for many, many years: "Why, I was christened

BIBLE MONITOR

AUGUST 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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when I was a baby." "I have been a church member all my life." "I have been a Sunday-School teacher for years." "I have supported a church most of my life and have given to charity very freely. I demand your recognition of all of the things, given due credit, admitting that baptism is a mere formality. O. K." I must confess that I know of no other way to get into the Kingdom of God other than to be born into it, John 3:5-7, and I Peter 1:23. All the accumulated dogmatic opinions or personal claims will not get us anything at the entrance to Christ's kingdom. There we will have to strip down to the fulfilling of all righteousness.

I take the position that we can never get into the Kingdom of Christ without being born into it—John 3:5, regardless of how much

religion we are packing around. When we come to the line of demarcation, the boundary line between the Kingdom of this world and the Kingdom of John 3:5, our passport will have to be validated by terms laid down by Christ: "Marvel not that I said unto thee, Ye must be born again," John 3:7. Our opinions won't get us anything but trouble.

If we ever get into the sheepfold it will be through the door—Christ. "I am the door. By me if any man enter in he shall be saved," John 10:9. "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved," Acts 4:12. So, if our substitute means anything to us or the just-as-goods, dispose of them as antiques. They are counterfeit. Climbing up some other way won't get us anything except to be identified as thieves and robbers. If we could get into the sheepfold other than through the door we could also bypass judgment or crawl over the wall into Heaven. Don't gamble on it. You will never make it that way. If by any chance you would slip by, like the one that got into the wedding without a wedding garment (birth certificate) and when discovered, was speechless. No arguments now, Matthew 22:12. Like Jonah, he had to learn the hard way. "They that observe lying vanities forsake their own mercy," Jonah 2:8.

All will be believers in judgment.

All will know in that day that, "though Heaven and earth shall pass away, Christ's words shall not pass away," Mark 13:31. We will know in that day that Heaven really meant Heaven. Glory! Look at those smiles; hear the shouts of victory; listen to them laugh, Luke 6:21. Listen to them sing a new song, Rev. 15:2-3. Listen to them play those harps of God. As I, in the Spirit, visualize that greatest of days, and as I stand here on the very threshold of Eternity, I grow homesick to be there with the ones that dared to go through with Jesus in His own way, John 14:6. There will be no unbelievers there.

During the last war, I was an official in a large shipyard, where we built ships from blueprints. If the blueprint was not followed to the dot, the parts would not go into place. So if we want to fit into the will of God, we will have to follow the blueprint—The Bible—or we will not fit into the wonderful eternal plan of God. As it is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that *love* Him," I Corinthians 2:9.

The lost, the lost, will be believers in that day. They will be sorry that they ever talked back to God. "And I saw the dead small and great stand before God: and the books

were opened; and another book was opened which was the book of life; And the dead were judged out of those things which were written in the books, according to their works," Revelation 20:12.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them—I never knew you; depart from me ye that work iniquity," Matthew 7:21-23. "Why, Lord, we have eaten and drunk Communion in thy presence and thou hast taught in our streets. But He shall say "I tell you I know you not whence ye are," Luke 13:26-27. We will know in that day that it did not pay to downgrade God's Word with our opinions. Better follow the blueprints—"God's Word." "There will be weeping and gnashing of teeth," Matt. 13:42.

The power of the Holy Ghost began with Pentecost. Acts 2:1 as promised Luke 24:49. Power to carry out all of Christ's directives: Heal the sick, cleanse the lepers, raise the dead, cast out devils. "Freely ye have received, freely give!" Matt. 10:8. "And these signs shall follow them that believe—In my name shall they cast out devils; They shall speak with new tongues; They shall take up serpents; (Paul and the viper of Acts 28:3-7). And if they drink any deadly thing, it

shall not hurt them. They shall lay their hands on the sick and they shall recover," Mark 16:17-18.

Power to preach the Word. In the Holy Ghost, Acts 2. That means that every soul on the face of this earth is eligible for salvation—John 3:16 and to hear the message in the language or tongue in which they were born, Acts 2:6. Like Paul, I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. Preach the word! II Timothy 4:1-2, which is the sword of the spirit! Ephesians 6:17.

Why preach the word? "For the word of God is quick and powerful and sharper than any two edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," Hebrews 4:12-13.

If our spiritual magazines were loaded with the Word of God there would not be so much prattle from the pulpits and not quite so much drowsiness in the pew. Our prayers would not sound like some one dying. Put the Holy Ghost in your prayers and it will be easy to pray, Romans 8:26.

Dare to condemn sin and preach repentance.

God commandeth all men everywhere to repent, Acts 17:30. "For all have sinned and come short of

the glory of God," Romans 3:23. "If we say that we have no sin, we deceive ourselves and the truth is not in us," I John 1:8. "If we say we have not sinned, we make Him a liar, and His Word is not in us," I John 1:10

The great commission of Matthew 28:18-20 is the seal of the New Testament and is perfect—because "To it is given all the power in Heaven and in earth," Verse 18. "And is to be taught to all nations" Verse 19. "Down to the last creature" Mark 16:15.

This first teaching is to instruct the applicant what he or she is being baptized for. And honors in person the Father: And honors in person the Son: and honors in person the Holy Ghost. Verse 19. And command that now all the teachings must be taught and observed, Verse 20. So that Jesus could remain with you all the way, even to the end of the world. Glory!

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CHURCH ETIQUETTE

The word "etiquette" is not found within the Bible's pages but the Bible has much to say about our etiquette. Etiquette, defined, is the conventional rules observed in an orderly society, it is decorum or orderliness.

The etiquette of the Church is de-

fined in the Holy Scriptures: "For God is not the author of confusion, but of peace, as in all churches of the saints." I Corinthians 14:33 and "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Not only is the Church's etiquette established by God's Word but also discipline for those who refuse to conform. Church etiquette for study purposes can be divided into three categories: Common Courtesy; Brotherly Courtesy and Church Order and Discipline.

I. Common Courtesy

We know that without common, everyday manners our society would be in chaos. We know, too, the Church must be an orderly society if it is to perform its task. Without examining our social customs—such as a man's deference to a woman—we will look to the Bible's admonitions on the etiquette of our speech. Our speech should be governed not only by common manners but most of all by the Word of God.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," Colossians 4:6. Can we truthfully say all our words are spoken in grace? Or are they more often words we wish we had not spoken? Hardly words we would

want preserved, yet we are to have our conversation seasoned with salt—a preservative. Of what value is a preservative if our words are not worth preserving?

Good Church etiquette is related to good business meeting etiquette or rules of order. In a business, a time limit is placed upon the speaker. "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain," James 1:26 This verse places a limit upon our speaking. A bridle is placed upon a horse that he might be turned or brought to a halt. So we should have bridles that we might halt our tongues from too much speaking. Lest we feel the words we have in mind to speak are so very, very important that we should not have our tongues bridled, let us consider what one minister wrote, "A sermon will not spoil for want of being delivered. It may be salted down and kept for weeks. More sermons are spoiled by premature delivery than by being deferred." (Holsinger, *History of Tinkers*) and how much more important is the minister's sermon than our unbridled words.

In our normal social life we look with disfavor upon a person who interrupts another. Whether in Bible Study, Worship or Council, it is well for us to remember to not violate this social rule. In council, the moderator determines who is entitled

to the floor to avoid interruptions.

The rule of germaneness can be applied not only to the business meeting but to all our discussions. This rule guarantees that the discussion will not wander from the subject being considered. If this rule is revoked a point, unrelated to the subject, can not be introduced.

The Apostle Paul warns us about the quality of our speech. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," Ephesians 4:29. Our speech is to be edifying—building up those to whom we are speaking. Not given to corruptness—what we say should not corrupt our listeners with ungracious, untrue, unkind and easily-misunderstood words of blast against our Brother or Sister. Edification is not merely imparting knowledge but knowledge of good, decent and kind things.

Speaking evil of one another or gossiping is among those things severely censured by the Bible in the Old and New Testaments. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbour," Psalms 15:1-3. We find the man who does not backbite, does not

set out to harm or bear reproach—give a bad reputation—to his neighbor is the one who is promised an abiding place in the Lord's Tabernacle. "Whose privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer," Psalms 101:5. The warning against talebearers and slanderers is very strong in this verse. The judgment is so strong here because of the slanderer's pride—his self-perfection against the imperfection of the Brother he's slandering. Psychologists tell us we "tear down" the other fellow, often accusing him of possessing the very fault that is our greatest plague. We do this because of our lack of self-confidence so we must emphasize the other's fault that we might feel "better" than someone else and thus bolster our sagging ego. "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread," II Thessalonians 3:11-12. Paul warns against those who have no occupation but that of talebearing and gives the admonition they be dealt with so they might become quiet, industrious workers for the Lord. "And withal they learn to be idle, wandering about from house to house: and not only idle, but tattlers also and busybodies

speaking things which they ought not," I Timothy 5:13. Paul draws a picture for us of these busybodies and gossips as they travel from house to house bearing ill will—but as sorry as it is to say, it must be said that often the tale-bearing is done in the Lord's House. These gossips are those who have left their first faith, as illustrated in this passage, so one who gossips places his Christian profession in a precarious position. James warns of the tongue's desire for evil speaking, then he quickly notes, "My brethren these things ought not so to be," James 3:10.

Too often these days, we hear simple questions answered with heavy dosages of sarcasm, blasphemy and hardness. "And the king answered the people roughly and forsook the old men's counsel that they gave him," I Kings 12:13. Just as Rehoboam answered the people roughly so we do not temper our replies with kindness and wisdom. "A soft answer turneth away wrath: but grievous words stir up anger," Proverbs 15:1. Our answers should be soft and loving that wrath and anger might not be stirred up. Even though one might be in error or inconsiderate or hard of heart, it is better that we would answer carefully and prayerfully, in softness and love that we might not lose a Brother nor harden him in his anger. It is for the Lord, not us, to deal with them, Romans 12:19.

There are rules for the proper treatment of the leaders of the Church. The ministers and officials of the congregation have not only been called to their office by the congregation but by God, Himself, and they have been given a serious charge. Because of the nature of their calling and charge, they need and deserve the respect of the general membership. "Against an elder receive not an accusation, but before two or three witnesses," I Timothy 5:19. Might we always be careful in our accusations; first, that we might refrain from making any and second, that we have witnesses and facts when we do make one. Not only should this be our rule for Elders but for all our Brothers and Sisters.

II. Brotherly Courtesy

Courtesy to our Brethren might be called Brotherly Kindness. It is one of the Christian Graces, Peter tells us to add one to another, II Peter 1:5-7. Our Brotherly Courtesy is more particularly that courtesy employed when we are met together as a church.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25. We are told to be present at the services of the Lord's People. The truly mature and growing Christian will be present for all the

appointments of his congregation, unless absolutely necessary. Of course, form-filling attendance is of no more good than a beaver wishing to fell a big tree who has no front teeth. A good sign of interest and a part of good manners is arrival at the meeting house before the beginning of singing. If for no other reason than the bother it causes other Brethren, it would be bad manners, for we ought to consider the inconvenience of our Brother before our own inconvenience. Lateness is also indicative of a greater interest in our own wordly, beggarly affairs than in the Lord's Holy, Heavenly Affairs.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another," Romans 12:10. We are taught to prefer others before ourselves, to allow them honor even if we might be deserving of that honor. Not only is preference a lofty ideal applying to the large affairs of our lives but also to the small things. We can be careful how we answer our Brother; we can be careful to allow our Brother to have his "say;" we can be careful what we consent to when our Brother is spoken of by others; we can be careful to not allow our pride to cause us to exalt ourselves at our Brother's expense, perhaps at the very time he is receiving some little honor; we can be careful to look to our Brother's needs: these are some of the ways we can prefer

others over ourselves. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds," Hebrews 12:3. If we consider it too hard a task to prefer one another and to debase ourselves, let us consider what debasement Christ had to endure when here on earth. Then let us think again whether our lot is so hard.

In the Sermon on the Mount, Matthew 5:41—"And whosoever shall compel thee to go a mile, go with him twain."—we are instructed by Jesus to go the second mile. Going the second mile means lowering ourselves that we might be humiliated, that we would not stop at the duty-bound first mile, but that we would "bend backwards" and go the second and even the third and fourth or more miles. This is Brotherly courtesy—Brotherly love in action.

We are warned by Paul, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way," Romans 14:13, to not place a stumbling block before our Brother. Not only are large sins in our lives apt to place a block to trip our Brother. It can be our actions and attitudes during services or Bible Study. Because we would not yield a little or we would violate the rules of courtesy, we might cause some weaker Brother to follow our poor example and fall.

We might sum up Brotherly courtesy as a combination of Love, Forbearance, Forgiveness and Patience. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging." I Peter 4:8-9.

III. Church Order and Discipline

Church etiquette as prescribed by the General Conference deals with our handling of church affairs amongst ourselves and outsiders. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you," II Thessalonians 3:5-7. We have been given these rules that the members would not become unorderly and have to be dealt with. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed," II Thessalonians 3:14.

All the proceedings of the church are to be in orderliness, following the system instituted by General Conference for the handling of all matters. The councils of each con-

gregation are held after being called by the Presiding Elder. While liberty is extended to all members present, that liberty ends at adjournment. It is not in good order to tell those not present, members or not, what occurred outside of the final decisions.

Not only should we apply the rule of non-divulgence to council meetings but to all our relationships where unpleasantness exists. If we could not repeat those items that mar our fellowship we would have a better chance of disearning many of our church troubles. It is not only unscriptural to gossip or to bear a witness that is damaging to a congregation in its community or beyond, but it can be the cause of a soul or a group of souls never uniting with the Church though they know they should. Spreading of reputation-destroying words about a Brother ignores the use of the Law of Pardon — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and publican," Matthew 18:15-17. —which we all vowed to follow

when we gave our hands unto the Church. This is not only a courtesy but a law of Christian life.

Another point of orderliness often ignored today is the position of men as the leaders and women as the helpmeets and followers. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God," I Corinthians 11:3. The Brethren in their headship, based upon the Headship of Christ, are called to the ministerial and deaconate offices and as teachers of the adults and the young people. It would be out of the proper order for a Sister to teach men since the helper would be attempting to teach the head—thus she would be dishonoring the Head, hers, a brother and Christ.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself," I Timothy 6:3-5. We are warned against doting over questions in our pride. This is the warning against those who would present at every chance the same

questions and the same statements, not allowing a going forth because they desire to hang to these familiar questions. Their pride prevents their giving up of one subject they have come to lean on and have adopted as their stock-in-trade. They are like a baby that doesn't want to give up his bottle for solid food. They work the admonition to grow from babes into mature Christians. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," Hebrews 5:12-14. Those who dote over questions often become argumentative. "But foolish and unlearned questions avoid, knowing that they do gender strifes," II Timothy 2:23. These people halt the work of the Church because of their desire to "know," which is often nothing more than foolish and unlearned (unintelligent) questions. How often are these bits of foolishness more concerned with temporal than spiritual things? Too often these questions center about politics—governments, politicians, ideologies or economies. Put the Christian has been told to

avoid these "beggary elements" of the world, for though we are in the world we are not to love it or become enmeshed in its order. "For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ." Philippians 3:20.

With such in our congregations, as those who are argumentative, and as long as we are in our imperfect, earthly bodies and minds, there will be strife in the Church. We must each strive to repair our troubled relations with one another, with the love of Christ as the basis for nurturing healing. It has been a rule among some of the Brethren that any trouble that exists between two Brethren, should not again be heard or seen after it has once been communioned over. The Lovefeast is a time of straightening accounts that we each might be worthy to partake of the sacred emblems. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." I Corinthians 11:27-29.

Though we have been given a way of rectifying our divisions and dissensions, it would be far better if we never needed it. We know

"an ounce of prevention is worth a pound of cure." If we were more fastidious in observing the etiquette of the Church—common courtesy and the Church's order and discipline, we would be drawn closer together in Brotherly love. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another if any man have a quarrel against any: even as Christ forgave you, so also do ye." Colossians 3:12-13.

Submitted in Christian Love,
Brother Milton Cook
20287 Lincoln
Beaumont, California 92223

NEWS ITEMS

The Winter-Haven congregation held their Council, with Bro. Ora Skiles in charge. Bro. Skiles was re-elected as our presiding Elder. All business was taken care of in a christian manner. We ask an interest in the prayers of all our dear brethren and sisters, that we may stand true to God's Word and that we may grow in grace and in the knowledge of the truth.

We had the pleasure of having in our midst: our elder and wife, Bro. and Sister Ora Skiles; Bro. and Sister Hayes Reed and their son Gary; and Bro. and Sister Godshall from New Mexico.

Sister Dora R. Spurgeon, cor.

NORTH CANTON, OHIO

The Orion congregation is planning a Revival meeting from August 21 to Sept. 1 Bro. Joseph Flora from Dallas Center, Ia. has promised to be with us at this time. Pray for these meetings that much good might be accomplished. Come and worship with us.

Bro. Alvin Silknitter, cor.

ASTORIA, ILL.

The Lord willing, the South Fulton congregation plans our Lovefeast August 31. Saturday afternoon services at 2 P.M., Communion at 7:30 and all-day services on Sunday. Come and be with us in these services and don't forget to pray for us.

Sister Martha I. Harman, cor.

LITITZ, PA.

The northern Lancaster county congregation plans a Revival beginning September 15 for two weeks, with Eld. Melvin Roesch as evangelist. A hearty invitation is extended to all who can attend these meetings.

Sister Susanna B. Johns, cor.

WAUSEON, OHIO

The Lord willing, the Revival meeting at West Fulton will begin September 29 and continue for two

weeks. Bro. James Kegerreis has consented to be with us at this time. Might we all pray that souls will be gathered into the fold. Since our last report a precious soul was received into the church by christian baptism, for which we are grateful.

Sister Leola Beck, Cor.

PLEVNA, IND.

On October 13, the Plevna congregation expects to hold their Harvest meeting and the Lord willing, on October 14, Bro. Paul Reed hopes to be with us in a Revival effort, which will close October 27.

Our fall Lovefeast will be on October 26, an all-day meeting. We invite any who can, to come and be with us in these services and we desire an interest in your prayers that much good may be accomplished.

Sister Mary Borton, cor.

MARRIAGE

Mary Sue Funk, daughter of Mr. and Mrs. Stanley L. Funk and Jerry O. Moss, son of the late Paul S. Moss, both of Dallas Center, were united in holy matrimony on May, 18, 1968, at the Dallas Center Dunkard Brethren church. Bro. Ray Reed performed the ceremony. They are making their home on a farm outside Dallas Center.

FEBRUARY 1st ISSUE

Please make the following address corrections in the Ministerial List. Peffer, John, 3111 Centreville Road, Herndon, Va. 22070. Shaffer, Foster B., 116 Game Refuge Road, Gaithersburg, Md. 20760. St. John, Dean, Rt. 1, Box 103, Alvordton, Ohio 43501.

SOUTH FULTON, ILLINOIS

Sermon by Brother George Replogle. While we sang the song "Abide With Me" I was made to wonder, Whom else but God could we turn to, who would spoil the tempter's snare? We all have relatives, loved ones, family, yet they are all full of faults like you and I. We turn to someone who has no human weakness, no sin, no criticism; yes we turn to One who has overcome the world. I wonder if we fully realize what it means to overcome? Jesus said, "Be of good cheer, I have overcome the world." When he said that He did not mean half-overcome. If we still desire the pleasures of the world, we have not overcome our weaknesses. We will meet Jesus on resurrection morning whether we are good or bad, rich or poor, weak or strong. People like to be buried at sea or cremated. Some think they will escape the judgment this way. Not so, no one will escape judgment. The spirit (not the body that houses the spirit) will meet God whether that body

has been cremated, buried at sea or in the earth.

Text—Rejecting the Christ. Matt. 21:42, "He came to His own and His own received Him not." Jesus said, "Others I have." Are you glad He had others not of that fold? But now the Gentiles are doing the same thing that the Jews did, rejecting Christ. When a great building is to be built, a ceremony of ground-breaking takes place. The head of the organization digs the first shovelful of dirt for the cornerstone. This event is published in the news. It is announced that the cornerstone will contain records of great achievements of men, connected with this project. In the Kingdom of God, salvation is the cornerstone. Verse 42 tells us, "The stone which the builders rejected, the same has become the head of the corner." This is the Lord's doings. God's dedication ceremony has been rejected, this is man's doings. Man's doings are not always for the best and do not last very long.

Our Lord asked Peter and several others, Who the Son of man is. Peter answered, "Jesus, Thou art the Christ, the Son of the living God." Jesus said, "Upon this rock" will I build my church. This is the greatest building ever built. God gave His only Son to be the chief cornerstone, but the builders rejected it. He took on the sins of the whole world. Do we realize this is not like our type of building, that

will decay? Out of infinite love God gave the best He had for us.

In man's various organizations he has an order to abide by. If you do not comply with the rules you are cut off immediately. Man thinks he will be saved in Heaven if he obeys all the regulations of (good) organizations. But God has standards that are different from man's. Roman 12 teaches that a "living sacrifice is our reasonable service." It is a thing which we can do if we are willing to give ourselves to Christ. We have heard this expression, I am going to put every dollar I have into this project. This shows our zeal and willingness to work for material gain.

I often wonder how many times we say to God, "Here I am, use me," to indicate our zeal for christian work. You and I can overcome the world when God is with us. Where can we find anyone more noble or of higher rank than Jesus Christ? No guile in His mouth and without sin. How marvelous is the plan of salvation to the child of God. Is it any wonder that God said, "Man is continually evil?" If you do not believe it just drive through the country and observe man and his actions. Salvation should be so marvelous to us that we would be willing to lay everything on His altar. Even by giving everything, we would still come short of our reasonable service.

I like the way Jesus said these

words, "Did you never read the scriptures?" How wonderful is it to us, how important is it to us to read the scriptures? How would we feel if we were actually in His presence now and He said to us, "Did you never read the scriptures?" If we read the scriptures and understand them, we will not reject Jesus. If we admit scripture into our life as eagerly as we do worldly literature, how wonderful it would be. The Living Light would come into our life and the veil would be gone from our eyes.

The chief priests and the scribes asked Jesus, By what authority dost thou these things. Who gave you this authority? Jesus asked them, If the baptism of John was from heaven or of men? They reasoned among themselves saying, "If we say from heaven, He will say, Why then did ye not believe him? If we say, Of men the people will stone us." What do we believe? If I didn't already know God's Word and of Christ, I believe I would want to learn of Him. God gave this privilege to everyone, of wanting to know more of Christ. "Let him that is athirst come and let him take of the water of life freely." With the present conditions of the world we may have to meet God sooner than we think. I believe that hour is near. I believe if we want to do much for the Lord, to make Him our chief cornerstone, we will have to do it soon.

In Noah's time God lost His patience with the human family. He is fast losing patience with those who reject, refuse and trample His blood under their feet. When we come to the tribunal of God, it will not be like being called to the courts of our land, to be judged or turned free. If you have not given Him your heart and soul, what are you going to do when He calls? We sit and reject Him now, but at the judgment we will not sit. May God help us to be pitiful and mindful of how we need His help, to overcome the tricks of the Devil.

When we begin to feel the need of God we will get help. If Christ is in you and abounds, all things will become new. If our affections are set on things of God we need not fear to meet Him. If we think the judgment will not be so bad, that we will get by some way, Oh how deceiving that thought is. We will have to give account of every deed that is not forgiven. How wonderful if He says, "Enter into the joy of my Father." How good is the Word of God, that we can apply His blood to our hearts and have all unrighteousness removed. How marvelous is this to you? We hope and pray it will be marvelous enough that we can go on and on until God says, "'Tis enough" and takes us where all is peace and joy.

Sister Elta K. Blythe

822 West Calhoun, Macomb, Ill.

AS IT WAS . . .

. . . so shall it be

"But as the days of Noe were, so shall also the coming of the Son of man be," Matt. 24:37. "As it was in the days of Noe, so shall it be also in the days of the Son of man," Luke 17:26.

History repeats itself. We fancy that we are living in a new age when actually we are playing an old cracked record and by now we should be learning some of the lessons it teaches. True, we have nuclear power, television, deep freezes and give-away shows but these are only a few frills of the same kind of civilization that existed before the Flood.

The fourth chapter of Genesis tells us about that civilization. Cain built a city and when men started building cities they multiplied their troubles. Jabal was the patriarch of country life. Jubal excelled in arts. Tubal-cain started manufacturing. They had all the elements of material civilization and it was a time of advancement and culture. But, for all that, the antediluvian age ended in destruction.

Today we live in a fairyland of gadgets and gimmicks. We ride the skies and are headed for the moon. We have harnessed the atom, conquered diseases and devised machines that almost think. We seem close to the secret of life itself. It looks as though any day we might

reach the ultimate. But we know from the Word of God that our Tower of Babel will crash in ruin. Just when man thinks he has reached the Promised Land of "Peace and Safety," God will step in and take over. The last word is not with man but with his Maker. If that is the case, we must be near that day for we seem on the verge of discovering what only God can reveal.

No matter how impressive civilization appears, the man who knows his Bible only smiles at our vaunted progress. We see the majestic skyscrapers rise in their glory of glass and steel. We hear the jets go over. We watch highways belt the nation. We see mechanical marvels pour out of our factories and read of uncanny discoveries in our laboratories. Some of us are not too impressed. It is only little man playing with his toys. One of these days the house he built with his blocks will come clattering down on his head for "AS IT WAS . . . SO SHALL IT BE."

The Scriptures tell us why the Cainitic civilization fell (Gen.6:1-8). We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." We read that the earth was corrupt before God and filled with violence. What could better describe our own time? Behind all the glitter and glare, the human heart is still deceitful and

desperately wicked and we wallow in lawlessness. We can fly in the air like birds but we do not walk the earth like men. Our Lord described the last chapter of our civilization as a carcass awaiting the vultures.

We are told that in the days before the flood the sons of God married the daughters of men (Gen. 6: 1-4). Some think these sons of God were fallen angels. Others believe that the passage refers to the intermingling of the evil descendants of Cain with the godly line of Seth. In any case, it was an unholy mixture and God sent judgment upon it.

This is a day of unholy mixtures. We are separating what God has joined, in the breakdown of marriage and home, and we are mixing what God has separated. When we do that, we are in trouble. All kinds of reformers are cooking their Mulligan stews. Some think that we can take care of the bad eggs of humanity by mixing everybody into one omelet. The nations are gradually being merged into one world state, the churches into one world church, all religions into one world faith. Communism would create a classless order by erasing all distinctions. The races are being mingled into what opens the door to mongrelization. The professing church and the world have married. Promotors of these projects seek to embarrass Christians by making

them appear unvolving and un-Christlike if they refuse to be swept off their feet by this avalanche. All of these schemes for leveling the mountains into one plain, all these movements for steamrolling all individuality into one uniformity, are part of the program of Antichrist, getting humanity ready for the Ultimate Lie. They are the designs of unregenerate men to build the kingdom without the King, a counterfeit millennium and a profane Paradise. Be not deceived!

This godless pre-flood amalgamation produced giants (Gen. 6:40), but they ended up clinging to the wreckage of a drowning world. Today we boast of giants in industry, education, science and politics. But along with the tycoons and the moguls comes the Deluge! The whole gigantic set-up is doomed to destruction for "as it was, so shall it be." God's Spirit will not always stive with man. This civilization will perish, not by water but by fire. The earth already is stored up for judgment as Peter tells us. There will be scoffers who see no signs of our Lord's return and who thereby become signs themselves, advertising the very thing they deny!

Luke tells us that in the days of Noe and Lot they were "eating and drinking, marrying and giving in marriage, buying and selling, planting and building." Now all of these pursuits are proper in their place

but when engaged in to excess or to the exclusion of God and the things of God, they become sinful. Today these things have become our life. Listen to people talk on the streets, and you will find that ninety percent of the conversion is about some form of eating and drinking, marrying and giving in marriage, buying and selling, planting and building. Worldliness is not limited to a few selected sins like dancing and gambling. Worldliness consists in being taken up with this world until it becomes our life. America is obsessed with eating and drinking, from the honky-tonks to cocktail parties in diplomatic gatherings; marrying and giving in marriage, with Hollywood setting the pattern; buying and selling, until we shall be remembered, not by great music, but by singing commercials; planting and building, like the rich farmer, in our Lord's parable, whom God called a fool. Every great nation has gone this way to ruin but we do not profit from their example. One of the lessons of history is that we learn no lessons from history.

We read that the generation of Noah's time "KNEW NOT until the flood came, and took them all away; so shall also the coming of the Son of man be." They could have known if they had listened to Noah but they chose to be ignorant. Peter writes of scoffers who are willingly ignorant and then he exhorts, "But, beloved, be not ignorant. . ."

It is bad enough to be ignorant when it can't be helped. Wilful ignorance is inexcusable.

The outstanding characteristic of this nuclear age, believe it or not, is ignorance. We never had more Ph. D.'s but our modern problem is educated ignorance. Will Rogers said: "The stupidest fellow in the world is an educated man when you get him off the subject he was educated on."

Our Lord said: "Ye do err, NOT KNOWING the Scriptures, nor the power of God," When a man does not know the Scriptures or the power of God, he is an ignoramus, no matter how many diplomas grace his study walls. Day by day now we watch and hear experts in panel discussions and symposium (a symposium has been described as a place where we pool our ignorance). We hear these specialists diagnose the ills of the world and prescribe treatment and we feel like saying, "Ye do err, not knowing the Scriptures, nor the power of God." These men do not know what time it is and will not know until judgment falls. Only the Christian who knows the Scriptures and the power of God belongs to the modern tribe of Issachar with understanding of the times to know what Israel ought to do. But there is a bright side to this picture. Dark as was the age before the flood, Enoch walked with God and Noah preached righteousness. God has always had

His remnant, His pinch of salt in the midst of all the corruption. He has His faithful minority in this world today. Only He knows how many there are. There are more than some think and fewer than most think. Be not deceived by impressive statistics of church membership. Religion is popular and joining a church is quite the thing to do. But in all this nominal Christianity, this modern Sardis that has a name to live but is dead, God has a few who have not defiled their garments.

We are told concerning Enoch that he walked with God, he pleased God and God took him (Gen. 5:24; Heb. 11:5). What a biography! What better epitaph for any man's tomb! It is still possible to walk with God, even in this missile age. It is not easy, it never has been, but by Divine grace it can be done.

*"Who walks with God must take
his way,
Across far distances and gray,
To goals that others do not see,
Where others do not care to be.*

*"Who walks with God must have
no fear
When danger and defeat appear,
Nor stop when hope seems all but
gone,
For God, our God, moves ever on.*

*"Who walks with God must press
ahead*

*When sun or cloud is overhead,
When all the waiting thousands
cheer,*

Or when they only stop to sneer;

*"When all the challenge leaves
the hours*

*And naught is left but jaded
powers;*

*But he will some day reach the
dawn,*

*For God, our God, moves ever
on."*

And there was Noah. Right in the midst of the description of the awful conditions of his time, we read: "But Noah found grace in the eyes of the Lord." What kind of man was he to endure in such an age? It will help us to know for "as it was . . . so shall it be" and so it is with us today.

We read: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith," Heb. 11: 70. Noah feared God. There is no fear of God before our eyes today. The Almighty has become a grandfatherly being, trotting His children upon His knee and winking at the wickedness of the sons of men. We are to pass the time of our sojourning here in fear, no dread but reverentian awe. There is little preaching of hell and judgment lest we frighten peo-

ple away. It is better to scare them into heaven than to lull them into hell. My father was converted through an old-fashioned, hair-raising sermon on, "He that being reproved hardeneth his neck shall suddenly be destroyed and that without remedy." We need to get some of these texts out of the mothballs and back into circulation.

Noah prepared an ark; he got ready for judgment. It is appointed unto men once to die and after death the judgment. God has appointed a day; He has ordained a judge; He has commanded repentance. We have a date with Deity, an appointment with the Almighty. Another text that needs to be recovered from the mothballs is "Prepare to meet thy God." An old Scotsman was asked about the state of his soul. He replied, "I thatched my roof in dry weather." Noah prepared for the Flood in dry weather.

He also got his family into the ark. He prepared the ark "to the saving of his house." Today we are more interested in getting the children into business, into society, into popularity, or else while we are busy here and there, they get away. "Believe on the Lord Jesus Christ and thou shall be saved AND THY HOUSE." You cannot believe for them, but you can get into the ark yourself and use every appointed means to bring them in with you.

Noah condemned the world, not by denouncing it, but by the testi-

mony of a godly life and message. Nothing so shames the ungodly and shows up the wicked as a holy life. We are to have no fellowship with the unfruitful works of darkness but rather expose them, not with Pharasaic censure, but by turning on the light of Christian example. We are so anxious to be hail-fellow-well-met, so afraid of being criticized or laughed at, that we lose our best opportunity to convict and convert sinners by the influence of a surrendered, separated and Spirit-filled Christian life.

Noah became an heir of righteousness. He believed and obeyed God and was justified by faith that looked to a coming Saviour. Today that Saviour has come and the only righteousness God accepts is Christ Himself made unto us righteousness. No righteousness of our own will do; it is only "the good that is not good enough." Noah accepted the plan God provided. Our Ark is Christ, our refuge from the wrath to come.

Noah was not only an heir but a herald of righteousness. He preached it for one hundred and twenty years without a convert. Righteousness is not a popular subject. People do not crowd churches to hear prophets of righteousness. They want peace and joy but righteousness comes first. They want to feel good but they do not want to get right. They want a sedative for their miseries but not surgery for

their real trouble. They are like a man with a broken arm who wants the pain eased without setting the arm.

Finally, Noah was on the right side of the door of the ark when God shut it. We read that "the Lord shut him in." One is reminded of another verse: "When once the master of the house is risen up, and hath shut to the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are," Luke 13: 25.

The storm is about to break. "As it was, so shall it be" and so it is today. In the day of judgment all that will matter is: Which side of that door is your side, when God shuts it? Let me point to the door of safety: Our Lord said, "I am the door: by me if any man enter in, HE SHALL BE SAVED, and shall go in and out, and find pasture."

Sel. by Esther G. Gish

SINCERE MEDITATION

The moment our Democracy ceases to respect God, it will cease to respect your value as an individual. The moment it ceases to respect your value as an individual, it ceases to be a democracy.

A church should be a powerhouse where sluggish spirits can get recharged and reanimated.

HE GIVETH MORE GRACE

Have faith in God.

What though the dark close round,
the storm increase,

Though friends depart, all earthly
comforts cease;

Hath He not said, I give my child-
ren peace?

Believe his word.

Complain of naught.

To murmur, fret, repine, lament, be-
moan—

How sinful, stupid, wrong! God's
on the throne,

Does all in wisdom, ne'er forgets
His own.

Be filled with praise.

Watch unto prayer.

Think much of God, 'twill save thy
soul from sin;

Without his presence let no act be-
gin;

Look up, keep vigil, fear not; thou
shalt win.

See Him in all.

Be true, be sweet.

Let not the conflict make thee sour
or sad;

Swerve not from battle: faithful,
loyal, glad—

The likeness of our Saviour may be
had.

Aim high, press on!

—James Mudge.

A drunkard is a man who com-
mits suicide on the installment plan.

First John 1:9—"If we confess
our sins, he is faithful and just to
forgive us our sins, and to cleanse
us from all unrighteousness."

But, while He requires only this
simple, honest confession, He will
accept no substitute for it. Regret
and remorse because of suffering
from sin's punishment is not confes-
sion; a forced acknowledgment
when caught in some offence which
is in reality merely the admission of
transgression rather than of the *sin*
of the transgression, is not confes-
sion. Prayer in which a short, vague
half-concealed acknowledgment of
sin is overshadowed by a long ac-
companiment of justification and
vindication of self, will not pass with
God for a *bona fide* confession from
the heart. Confession of sin is made
primarily to God and often only to
Him. But, if one has wronged an-
other and sin has placed a barrier
between them, confession of that sin
before the other may be required to
remove the barrier. God's cleansing
of us may await our confession to
a brother. But this precious promise
does hold out to us the blessed as-
surance that, when honest confes-
sion of known sin is frankly made to
God, He instantly forgives and
cleanses.

Sel. by Sister Jeanette Poorman

Read the Bible to be wise, be-
lieve it to be safe and practice it
to be holy.

TORREON NAVAJO MISSION

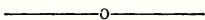
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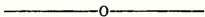
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BIBLE MONITOR

VOL. XLVI

AUGUST 15, 1968

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE BONDAGE OF SIN

We fail to realize the terrible bondage which sin holds upon our lives. God is just, pure, and holy and He expects His people to be also. When sin ties us down we cannot pray to Him, we cannot follow Him and we cannot be His children. Jesus told the Pharisees, "Whosoever committeth sin is the servant of sin," John 8:34. The Devil lures us, through our weakness, to yield to what we know is evil. As we yield to sin our conscience is weakened and we are more open to the avenues of sin. Sin binds our soul and makes us slaves to the deception of the Devil.

"But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thought, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt 15:18-19. No doubt none of us wants to be defiled. But do we realize that many, many professed christians are defiled in the sight of God. How do I know? Simply that most of this list of sins

are not thought too bad, are not taught against even in many churches and people speak of these deeds with pride, rather than shame. Is the power of sin great? "For all have sinned, and come short of the glory of God." Rom. 3:23. Is it any wonder that God is so displeased with the people of the earth? Is it any wonder that strife, war, pentilence, famine and disasters come? Is it any wonder that God has pronounced doom upon the earth, as soon as His Kingdom is ready?

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness," Rom. 6:19. It is astonishing to notice the power of sinful habits. As we see this or that person who cannot do as they wish, cannot get what they need for a livelihood, and even cannot enjoy the blessings of God. Sinful habits occupy their time, sinful habits take their money and even sinful habits have so weak-

ened their bodies that they cannot enjoy their food and their organs cannot properly use their food. Just stop and meditate upon the sins you know are in your neighborhood, how different would things be if none of these were present?

Alas how thankful we can be, God has sent a remedy to remove all this sin. "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee," Acts 8:21-22. "If the Son therefore shall make you free indeed," John 8:36. What more could we wish for? The flesh may be weak, but through our Lord Jesus Christ we can be forgiven and free. If so, shouldn't we do our best to stay that way. Why is a clean life so important? "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning," 2 Pet. 2:20. Yes, sin is just that enticing and deceptive. Unless we strive to enter in at the strait gate, strive to avoid the bondage of sin, we will be again entangled. The result, worse off than before.

If sin binds us so securely, if sin overtakes us even when we try to be careful, if sin is brought by a power which we alone cannot over-

come; how can we avoid being bound by sin? True, sin will be brought in our path, but it need not overpower us. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof," Rom. 6:12. God's New Testament tells us in detail what sin is. He even tells us what are the deeds of the flesh and what are the deeds of the Spirit. If we are watchful sin cannot bind us, yes, the more that we realize what terrible things sin can do, the more careful we will be that we have no part with it.

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DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN

PART 19

We come to the sixth Dispensation of the world, which is, the Dispensation of the Grace of our God, known as the Church Age. The Bible indicates very clearly, that the establishment of the "Kingdom of God," the kingdom of heaven" on earth, originated in the mind of God, before the foundation of the world.

First the Prophets of God, prophesied of a coming fore-runner, of a Redeemer and Saviour, who was to be the establisher and builder of the "Kingdom of Heaven," the "Kingdom of God," of which Christ named later His Church, which is His Body and Bride, here and now in this world, and who

will be with Him all throughout the Eternal world to come.

Hence, it was John the Baptist, who came preaching this Kingdom of Heaven, as being at hand." Then Jesus the Messiah came preaching the same doctrine, Matt. 3:1-3; Mar. 1:14-15. Dear reader, we take the affirmative that this "Kingdom of Heaven" was and is a Spiritual kingdom, brought from heaven to earth, to be set up by Christ the Saviour of the world, and has no part with a kingdom of this world, in any of its three stages. Also, that it was to come in without observation. That it is perpetual. That it was and is the kingdom promised to Israel, Dan. 2:44. That it is while in its first stage, the "temple of the Lord, which Christ the Branch was to build a temple, a kingdom for Christ to rule over, seated upon His Spiritual Throne. Which Temple is figurative, or symbolical of the Church, which Christ was to build. That it is everlasting and has no end.

Beloved, let us note: The kingdom of Heaven, the kingdom of God and the Church are all used synonymously, or interchangeably in the Holy Scriptures. Also the titles: house-hold, vineyard, and sheep-fold are terms used for the habitation of God. All these statements we shall proceed to prove by the Holy Scriptures. Referring back to God's Covenant's with Abraham and his seed, through Isaac, Jacob or Israel, we

note the following, Num. 24:17, "I shall see him, but not now: I shall behold him, not nigh: there shall come a Star out of Jacob (Israel) and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy the children of Seth." Gen. 49:10, "The Sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Christ the "Messiah" is called "The Lion of the Tribe of Judah," Rev. 5:5. He was the lawgiver, that was to come, (to give law, for the Dispensation of Grace) of Abraham's seed, the Redeemer and Saviour, the one to re-establish and to sit upon the "Throne of David," when he returns.

Remember, God promised David a successor to his Throne. However, we doubt if David understood at that time the nature of the Throne, promised to him, Do we? Psal. 132: 11-12, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body (a descendant or ancestor, one of his seed) will I set upon thy throne." The next verse reads, "If thy children will keep my covenant and my testimony that I shall teach them, their children, shall also sit upon thy throne for evermore."

Note the word "Evermore." Do we think God meant that, David's children, his ancestor's would sit successively, one after another, upon

BIBLE MONITOR

AUGUST 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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his fleshly Throne, here in this mortal world forevermore? We think not. Christ's kingdom and Throne is not of this world, nor of flesh, as we understand, but a reign with those of immortality, in the resurrection world, John 18:36; Luke 20:34-36; Rev. 20:4-6. We know that the one, to sit on David's Throne was to be Jesus Christ the Son of God. How do we know? By the Holy Scriptures. Acts 2:30, "Therefore being a prophet (meaning David), and knowing that God had sworn an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

What does this mean? O, what error has been made by commentators, in their interpretation of this.

Do we think that either David, or Christ, will be resurrected, come back to mortal flesh, to sit on David's Throne? And if it be Christ, will he sit on the Throne of David at Jerusalem in His Glorious Body, to rule and to reign over all Nations of flesh from Jerusalem, who are in this world of flesh... and mortality? We can not take this view. We do know, by the Word, that Christ will reign here on this—as we believe renovated, earth, with His saints, the remnant of Israel included, nevertheless the entire New Testament indicates very clearly, that Christ's Second coming is at the end of the world.

Luke 1:32 "He shall be great (meaning Christ) and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." This plainly shows that Christ's kingdom is perpetual, shall never end." For he will deliver up His kingdom to the Father,—(I. Cor. 15:24) When He delivers up His earthly Throne. We believe that Christ will take over the throne of David, and sit upon that throne, when he comes in his glory, and all the holy angels with him, Matt. 25:31-32; Rev. 20:4.

We have mentioned the origin of the Kingdom of God, let us now study the same. The Holy Bible strongly indicates that the estab-

lishing of the Kingdom of Heaven on earth, originated in the mind of God. A Redeemer and Saviour, God's only begotten Son, was to come to earth, to save mankind from their sins. This was His foreordained plan. Salvation for the entire world of those who would accept God's plan, was prepared before the "foundation of the world." Eph. 1: 4-5; Assures those in the Church, those who are "born again" of that fact. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." This is a promise to the Church, those who accept God's plan of eternal life through the Son.

Isaiah the prophet prophesied of the coming Kingdom of Heaven. Isa. 35:8-10, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed (Christ's saints) shall walk there: And the ransomed of the Lord (those for whom Christ died) shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy

and gladness, and sorrow and sighing shall flee away." Another prophecy concerning the new kingdom, which Christ would set up. Is found in Isa. 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." So we find that the government of the kingdom (Church, the sixth Dispensation) will be under the authority of this Son of God, which government will increase in Peace forever.

Again, note: These verses carefully, they harmonize exactly with our references above. They prove a son born, to Israel, His Majesty, His power, His authority, That He is God, The Father of the Everlasting Age, The Prince of Peace. Also Christ's message to the Church, by John, shows Him to be King of King's and Lord of Lord's, when He comes to reign over this kingdom, which He has set up, while He was still here in the world, before He ascended up into heaven. They also definitely prove that this "son" born to Israel, is Jesus Christ,

because of their harmony with the truths of those texts cited above, and that this "Son" is to occupy the throne of David. Please note: the words "of the increase of His government and peace shall never end." These words prove that the kingdom of Heaven (of God) is perpetual, that the same kingdom of heaven which Christ set up (which is the Church), is the same Spiritual kingdom over which He will reign, when He comes into the Throne of His Glory, and that it was not, and is not postponed.

While we do not know what was in the mind of God concerning the origin of His kingdom, yet we do know, through His inspired Word, That He would set up an everlasting kingdom, and He gave to His Son all power and authority. Eph. 1:19-23, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." We know also, who was to be Ruler in this everlasting king-

dom, which Daniel said the God of heaven would set up, Dan. 2:44. We know also, something about the time, or age, in which it would be set up.

We have shown to the reader also that the prophet Zechariah foretold of this new kingdom of Heaven, using the term "Temple of the Lord." (Symbolical of the church) it was to be built by the "branch," Christ, who was to bear the glory of it. Zech. 6:12-13, "And speak unto him, saying, Behold the man whose name is the Branch: and he shall grow up out of his place (His place was in Heaven), and he shall build the temple of the Lord (the Church) Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne (showing it to be the kingdom): and he shall be a priest, upon his throne: and the council of peace shall be between them both." He is priest now: our heavenly high priest before he came to earth. Heb. 7:17: 21; 28; "For he testifieth, Thou art a priest for ever after the order of Melchisedec." "For those priests (meaning priests under the law) were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec. For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, maketh the Son, who is con-

secrated for ever more."

So, we see that Christ was high priest, upon his spiritual throne, high priest of our Christian profession, before he went to heaven. He was anointed high priest at his baptism. Luke 4:18, says "The Spirit of the Lord is upon me, because he hath anointed me..." He had been anointed previous to this. Matt. 3:16-17, "The spirit came down upon him." Peter tells us that, he was anointed with the Holy Ghost and with power... Acts 10:38; We find that a High Priest is anointed to take charge of an existing Priesthood. Example, Back in olden times God promised a kingdom, Built it among His people Israel) and Aaron was anointed to take charge of it; so our Saviour was anointed to take charge of an existing priesthood. Christ is the head of the Church, and now He has gone to heaven, and is seated there at God's right hand, in His Throne, by and by He will return again to occupy His Throne on the earth (renovated earth), in the kingdom of Heaven which He set up, while here in the world. Heb. 8:1-4, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." So, we say, that Christ is the high priest over

the house of God, the Church, which is the Kingdom of God.

To Be Continued

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SOUTH FULTON, ILL.

The sermon of Brother Charles Leatherman. Watch and pray, labor for the Master and love His law. In the darkness of sin we sometimes hear a cry for help. There is a great difference between the darkness of the world and the light of the christian life

Psa. 119:109, "My soul is continually in my hand, yet do I not forget thy law. God gave us a soul and a choice. Our choice is to preserve our soul or cast it away. Our obligation is to prepare our body to make it a fit temple to house that soul. Gold and silver, all precious stones and worldly gain are not as valuable to the christian as his hope and trust in the Lord. Those who trust in God are few in number. Jesus and His disciples were few, yet many times Jesus wanted to be alone with them. In John 17 Jesus prayed, "That those whom thou hast given me be kept from the evil," after He was no longer their personal protector on earth.

The world today is looking for something big. A large crowd is more acceptable to modern thought. I find pleasure with small groups.

who hunger for God's Word. Text: "The great value of prayer and faith," 2 Tim. 1:1-13. In this salutation to Timothy, Paul says, "I thank God whom I serve from my forefathers, with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." These are gifts of the Spirit. It may be God's purpose for you to be a partaker of afflictions. Notice what Paul suffered. He was a prisoner because of his testimony for the Lord. He suffered because of his belief, but he says, "I am not ashamed, for I know whom I have believed." Paul said, I am persuaded that God is able to keep that which he has committed unto Him against that day.

How much are we trusting? How much have we committed unto Him? Do we look to Him as the preserver of our life? Many times man was so far away from God, yet God saw fit to preserve a remnant. He sent His Son that man might live for Him. Do we want to trust Him for His love and mercy? Yes, die for Him if it is necessary? Perhaps our greatest weakness is lack of faith. Maybe we have a doubt in our heart that He is able to keep us whole and perfect. We are not fully persuaded as Paul was. Do we try to think of a way to preserve our soul by our own knowledge? We should be concerned in keeping our soul holy and pure, so that when we leave this world we will be ready for that

Heavenly world. There are many things about the soul that I do not understand. David said, "My soul is in my mind, yet I do not forget thy law." We must trust God to help us keep pure

What would life be worth if there were no hope in Christ? Without hope we are of all men most miserable. We should not have any doubt about the power of Jesus, if we study the miracles which He performed. The mustard seed is very small, but when it is planted it grows into a very great plant. The Lord uses small things to make great things. God sent Moses to deliver the people out of bondage. Moses felt his lack of ability and said, "Who am I to tell them? How will the people know that you sent me?" God said to Moses, "I am that I am. Thus shalt thou say unto the children of Israel "I am hath sent me unto you." When Moses protested that the people would not believe him, God gave him signs to convince the people, and said, "I will be with thy mouth and teach thee what thou shalt say."

We often think of David as an example of faith. Saul thought he should have great armour to meet Goliath, who was heavily armed and protected. David refused the armour and sword that Saul offered. He chose instead, five smooth stones out of the brook, small things. In spite of all the iron and brass that covered his body, the giant was not

protected in small places. He scoffed when he saw that David was only a young boy. David said, "Thou comest to me with a sword, a spear and a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." A small stone found it's mark because David had trusted in God

In our life, the small things turn to victory our christian warfare. if we trust God. Small things such as five loaves of and two fishes fed five thousand hungry people; the little meal cake the widow made for Elijah was her blessing. The barrel of meal and the cruse of oil did not fail as long as the famine lasted. The Lord uses small things to help us recognize the abundance of His blessings. You and I should earnestly contend for the faith of God. We need to spend much time in prayer and supplication. Are we searching the Word of God to find out what that faith is, that was once delivered to the saints?

Paul tells us that there will be a great falling away, deceiving and being deceived. Certainly the Scripture is being fulfilled today. You can get a following for anything. This is dangerous. We must not follow men, but only as they follow Christ. What causes the falling away? Consider our school education system and our churches. We build bigger and better schools and churches. The new school has a

large gymnasium for physical fitness. The new church has a small sanctuary but a large recreation and activities area. Thus they draw large crowds. Then why are so many turning away from the simplicity of the truth of Jesus? I believe it is the lack of Bible education, the lack of faith, denying the power of the Holy Spirit, a lack of listening, learning, and giving ourselves wholly to the guiding of the Holy Spirit.

We must rely wholly upon God. We cannot trust our own works. Come and learn of Jesus. He is the only mediator between God and man Jesus said, "No man can pluck them out of my hand." God is able to do exceedingly abundantly above all that we ask or think. That is a great and wonderful consolation for each of us. I wonder if sometimes God expresses His power greatly and in such abundance, but we do not recognize it? May we trust in the Lord to lead us and guide us at all times.

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TRAINED FOR GOD

God's Word tells us that "children are an heritage of the Lord," but when we peep into the homes of some of them, we are often made to wonder how much they are recognized as such. My subject implies that I am to deal with Christian

parents and their attitude toward these jewels of His love, for it is preposterous to imagine non-Christian parents training their offspring in the holy ways of righteousness. It should be just as preposterous to behold born-again believers rearing children for the unrighteous god of this world! Actually, I think it is preposterous. And yet, that is the thing that is happening day after day, year after year, and generation after generation! Might it start with our attitude toward children, in the first place? If I could step into your home this morning and ask you to tell me honestly why you have children in your home, what would you answer? Perhaps you might say, "They were inevitable. I didn't 'specially want them"—and you shrug your shoulders and say, "But what could I do about it?"

We pity such children—mere results of inevitable circumstances! They were not wanted, but not always "kicked out"; permitted the privilege of growing up, and, of course, loved eventually, and to a certain degree. Their training usually consists of what they get in the public schools, and little more. The world is full of them, and the church has too many! (I think they are much in the minority in the church.)

Perhaps you might say, "Oh, we wanted children. They are so dear and so cute and so loveable. We just wouldn't want to be without

them." This is a fine attitude; but alone, it is selfish. In this case, we want them as an outlet for loving indulgences. Their training usually centers around the theme of what they will be to *us* when they are grown. We become ambitious for them, for we like to see them excel in whatever we decide they shall undertake; and in most cases, they develop into fine worldly "successes." In looking over the statistics of our children we have "lost," I am constrained to wonder if too many of our children have had such a background! Of course, I don't know; I am only wondering.

This morning I would love to step into every home I could find, whose children are wanted, not for personal pleasure nor for worldly ambitions, but *for God*! It would be a lasting joy to talk over your ambitions and hopes and aims in training those jewels for Him! Of course, you love them, and most assuredly they are "cute," and I know how much of your life is wrapped up in them. But in all these things, God is first. You have them because you especially wanted them for His glory. You prayed about them before they were even conceived, and you took them to the Throne every day before they were born. You wanted your child to grow up especially and only for God and His glory!

Ah, blessed the child who finds himself in the arms of such God-

fearing, noblehearted born-again, Spirit-filled parents. But one doesn't get that way just by wishful thinking! All along the way there is a tremendous pull against the tide, a yielding of ourselves, and rigid training, not only of the child, but of *ourselves* also! *It begins early* in our own lives—long before we're counting the days until the first little one's arrival. And then through those days of expectancy we pray, "How shall we order the child," Judges 13:12? And we live diligently as we want him to live. As soon as he makes his advent into this world, we nurture him carefully, prayerfully, hoping to train him very soon to love our Master.

So many little things come up in those earliest years that have a vital influence in training the child for God's glory — little elusive details that can be so easily overlooked if we are not careful.

One thing I am thinking of especially is absolute truthfulness. It "smites me to the quick" to hear parents—Christian parents—threaten forms of punishment they know they'll never use, or frighten their children with fearful allusions to the bogey boo, or the dark, and so on. I don't even like to teach a child to believe in Santa Claus. I want our little girl always to appreciate each gift as a special token of love from its giver. This, by the way, was not difficult to accomplish during preschool days, but

public-school influences have almost made her believe there's something to the beautiful falsehood after all!

In these days when truth is so cheap, colorful deception so glamorized, we Christian parents need to be especially diligent that our little ones glean from our lips and lives only truth and honest principles. How else can we train them for God?

Another one of those little details that mean so much in early training is the discrimination between what belongs to the world and what to God's order. It is surprising how quickly child minds draw their own conclusions along these lines. So easily we can guide them to desire the forms of clothing that would please Jesus rather than to look like the world. How can we expect a child to love modesty after she's grown if we dress her so her legs are exposed from ankles to hips when she is small? These basic principles are much easier learned in early childhood than re-taught during adolescence.

Again, I have a conviction that children can be taught quite early, what their responsibility is toward the Lord in later life. Helen S. Dyer, in "The Ideal Christian Home," says, "Children soon get to understand what their mother's ambition for them is. If her real ambition for them is that they should appear well-dressed and well-bred and make a good impression upon the world,

they will imbed that ideal and endeavor to live up to it. But if her ambition is that they be good men and women, true and just, living righteous lives, and indifferent to the standards and judgments of the world, they will imbed that ideal and aim to live up to it."

Susanna Wesley was determined that her children should be the Lord's and they grew up knowing that they were not to make names for themselves in worldly ambitions. Andrew Murray wrote, in "The Children for Christ": "Let us lay each child upon the altar, especially our first-born and our best, and seek this one thing, that they may become worthy and fit to be set apart for the service of the King."

All this can be accomplished not alone by daily, earnest prayer and diligent teaching, but also, and importantly, by exemplary living. It has been said of Andrew Murray's mother, who bore and trained for God five ministers, that "she just lived herself the life she wanted her boys and girls to live. Her life was hid with Christ in God; and they, through her, saw the beauty of holiness. . . . It was felt that her serenity and gentleness and loveliness of character came not a little from the hours of long communion when she looked into the face of the Invisible."

In this age of rush and hurry when we all have more responsibility than we should be carrying,

one of the most difficult things to do—and yet one that is so very important—is to take time to be companions to our children. As I said before, they're going to have to learn these vital Christian principles early, and they certainly won't learn much of the things of God from parents who have little or no time for them.

Sometimes I've felt I just can't spare the time it takes to lay everything aside in a busy mission home and sit down and read to or just talk with our daughter. But how hungry she is for those moments when she will sit or lie still for an hour while I read chapter after chapter from the Bible or storybooks, or while we just talk over the things that have happened! And so I know how it is one of the golden opportunities I dare not miss, if I am going to do my part in training her up for God. I'm afraid I'm going to have enough things to regret that I couldn't help, without keeping to myself regrets for the things I could have done and didn't!

In taking time with our "tinies," we do so much to establish confidence that we're going to find will be invaluable in their adolescent years if we're going to keep them in the heavenly path. We can't afford in these first years, to make light of their little hurts and heartaches, nor to scoff at wee troubles. If they are to be confidential with us when they start having dates, we can't

start treating first-grade social problems as sins to be punished.

I doubt if I'll ever forget the overwhelming consternation that suddenly enveloped me when our little girl, in school only three months, announced very informatively one evening, "Mother, I have a boy friend in school." I decided to ignore the situation, hoping it would dissolve into everyday routine. But after she spoke repeatedly of her "boy friend" and others of her schoolmates informed us of the "cute affair," I began to study the situation. Perhaps I didn't take the very best method of "breaking it up," but I came face to face with the fact that now was the time—prematurely, of course—to begin instilling Christian social ideals! So we had a heart-to-heart talk about it, and our little girlie decided herself that since her classmate wasn't a Christian, such a friendship wouldn't please Jesus, and we heard no more of it. We agreed as a family not to tease about such "affairs."

If we are truly in earnest about training our children for God, it seems to me to be so absurd to hand them over to a worldly school system and let them imbibe worldly ideals, and expect them to come through unscathed! I almost envy the folks who have the advantages of Christian day schools and church high schools within reach! We are situated like a lot of other Christian parents—in a community where

there is nothing like our own Christian day school to send our children to, and we, like them, must make the best of the situation by drenching our child in prayer every day, and diligently teaching ideals not found in school, and in praying for the time to come speedily when we will have the advantage of a Christian educational plan.

The world is definitely no friend of God (James 4:44), neither is the world's educational system friendly toward Christian principles. From what I observe, it is growing more and more hostile toward these principles we hold so dear and are so eager to implant in our children. If we must send them to the public schools, we need to be ever so watchful, lest the things we felt took root and were developing nicely in preschool years, wither and die as seeds of doubt and ridicule take root in the same soil! I am amazed at the things our little girl is already *un-learning* in school!

I'm sure you'll agree with me that small children should not be unduly coaxed to give their hearts to the Lord before they become conscious of sin, but I do believe they should not be discouraged if they voluntarily confess themselves sinners. More children than we think understand enough of the way of salvation to give themselves to the Lord and have a real experience of salvation. Naturally, we can't expect them to know how to grow and

exercise themselves in the ways of God without help, but when He gave us lambs to care for, for Him, He expected us to nurture them and teach them all along the way. It is ever so much better (don't you think?) to let them come to Jesus at the first call and then gently lead them along on the Christian path, than to advise them to "wait until they understand it better" and then let Satan lure them away entirely. The longer they put off salvation, the harder it is to take the step. If our children are going to be brought up for God, why should we let the devil have them a while first?

And that reminds me that there can be cases where the child has not responded to all that loving, godly parents have said and done, and wills to go out into the world in spite of all their training and prayers. At such times we must hold on to God for them, and claim them for Him in great faith.

I'm one of those people who does not believe that Proverbs 22:6 means that it doesn't matter how a child lives; they'll eventually, when they're old, come back to God. Maybe they will in some cases. But I think the Lord Jesus expects us to train our children up for Him in His way, promising that He will keep them in that way. Let us not forget that the tree is formed "as the twig

is bent."

Anna W. Yoder

— o —
LET ME GUIDE
A LITTLE CHILD

*Dear Lord, I do not ask
That Thou shouldst give me some
high work of Thine,
Some noble calling, or some wondrous task.
Give me a little hand to hold in
mine.*

*Give me a little child to point the
way
Over the strange, sweet path that
leads to Thee;
Give me a little voice to teach to
pray;
Give me two shining eyes Thy face
to see.*

*The only crown I ask, dear Lord,
to wear
Is this: That I may teach a little
child
How beautiful, how divinely fair
Is thy face, so loving, sweet, and
mild.*

*I do not ask that I may ever stand
Among the wise, the worthy, or the
great;
I only ask that softly, hand in hand,
A child and I may enter at the gate.*

—Selected.

— o —
God prefers a whole heart, but
will accept a broken one.
— o —

PROBLEMS OF SANCTIFICATION

As sanctification, in its original purpose and use, was the setting aside of persons and things for the special use of the Lord and His worship, it is essential for us in this dispensation to interpret it as those did who best understood and taught it to the churches. The apostolic teachers believed in, and taught, sanctification of the believer's life to the will of God, and that will of God was always unto a holy service. As men of old were sanctified by the purifying of their lives through washings and putting away of the unclean and evil things of life, and devoting themselves to the holy service of God, it was said to them that they "sanctified themselves." Some had not sufficiently sanctified themselves for the Lord's work by not having made the separation necessary for such service. II Chron. 30:3 The fulfillment of the requirements of the law was essential to the ministry of the priests in the offering of sacrifices and the purification from their sins of those who came for the purpose of cleansing and also for the purpose of worship, as on the feast occasions.

There is no approach to God either for His salvation or for the purpose of worship or service, on the part of any individual, without the fulfillment of the Gospel requirements. The defilements of sin

can be purged only by the blood of the great offering of God, Jesus Christ. No consecration or sanctification without the recognition of the atonement is possible, except on the basis of faith in the sacrifice of Christ as an offering for sin and the consequent cleansing from sin. On this basis the Holy Spirit is given to the believer. The Spirit is the divine witness of the believer's acceptance by the Father. Rom. 8:15, 16. After the justification through the death of Christ (Rom. 8:3, 4) the Spirit becomes the power of life, and bears witness with our spirits that we are sons of God—adopted sons—crying "Abba, Father."

Also, Galatians 4:6 witnesses that the coming of the Spirit follows the faith in atonement, and the cry of adoption accompanies the presence of the Spirit. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The apostle again uses the same explanation of the Spirit's work in the hearts of the believer's, in his letter to the Ephesians: "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," Eph. 1:13, 14.

The coming of the Holy Spirit is the testimony of God to the believer of his acceptance by God, and the seal of that acceptance and the token

of his being set apart by God for His service. II Thess. 2:13 bears out the same truth. The Spirit adoption through faith in Christ was the eternal plan of God, and the earnest of the Spirit is the token of the eternal inheritance. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Here again the Spirit accepts and sets aside those who have believed, giving a confirmation of what the Lord has done for the believer. Peter's testimony is in accord with that of Paul: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," I Peter 1:2. The believers are elect, and approved by the sanctification of the Spirit, and their being set apart by the Spirit was unto the obedience of the faith and unto the testimony of the blood of Christ by which they were saved. In verse 22 of the same chapter Peter again refers to the Spirit and the truth: "Seeing ye have purified your souls in obeying the truth through the Spirit."

One dare not minimize the office and power of the Spirit in the life of the Christian. His ministry is of

first importance, for the life of the Christian is that of the Spirit dwelling in the heart. We live and walk and witness in and by the power of the Holy Ghost. It is by the presence and power of the Holy Spirit that we are set apart for the work of witness, to the Word of God, the Gospel of His Son, and to the salvation that has been wrought for all men through the death of the Son of God.

"In the last days, saith God, I will pour out of my Spirit upon all flesh," Acts 2:17. It is this promise that was fulfilled on the day of Pentecost, when the first believers were recipients of the Holy Spirit accompanied by special tokens, and later, thousands receive the gift of the Holy Ghost with no special tokens. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," Acts 2:39. All who come to the Lord, all who call upon the name of the Lord in faith, receive the promise, the baptism of the Holy Spirit: it is the believer's inheritance, the token of his acceptance with the Father and the one who sets apart each believer for the service of the Lord.

But the fullness of the Spirit is not essentially a rebaptism, neither a new "falling of the Spirit" upon the one who has the Spirit, or is possessed by the Spirit. The Spirit is not one who "hovers over" the believer. The pillar and cloud hov-

ered over the Tabernacle. But the overshadowing One was the Lord. The Spirit is One who abides in the believer. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be *in you*." The Holy Spirit is outside for the world, reproving of sin and righteousness and judgment, John 16:8-11. But He is inside for the believer. "They were all filled with the Holy Spirit, or prayed for a refilling of the Spirit, or for more of the Spirit. The Spirit, being a person, is not given by measure, nor by portions of Himself.

The Spirit has a variety of manifestations, according as He gives gifts and functions to the various members of the body of Christ, Rom. 12; I Cor. 12; Eph. 4. He is not lacking in any gift, nor in the power of manifestation. He maintains His fullness in Himself, and is sufficient in all things for the edification of the body of Christ, Eph. 4:3, 7, 12-16.

But it is not the case that any man is always in a condition to be used in the fullness of the Spirit. There were times in the life of the apostles when the fullness was not evident, Acts 4. Threatened by the rulers, Peter and John, who had spent the night in jail, replied, "For

we cannot but speak the things which we have seen and heard." These men spoke by the power of the Spirit. Returning to the company of believers they reported their experiences. With one accord the company looked to the Lord, and prayed. "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness," Acts 4:29-31. This company did not pray, "Come, Spirit, come!" nor did they say, "Fall afresh on me." They prayed that the Spirit might manifest Himself as the Spirit would, by revelations of His power and by the boldness of His servants. He whom the Lord sent to be their Comforter, filled them with Himself, and the boldness and power were present where fear had been. It was not a new coming of the Spirit, nor a new falling of the Spirit. It was a filling by Him who dwelt in them. Peter was filled with the Holy Ghost when he replied to the rulers, Acts 4:8. This was not a new outpouring as on the day of Pentecost. It was the fullness of the Spirit revealed in him. The same term is used in verse 31, and

the same filling followed as that which Peter had experienced.

The followers of God, who walk in love as dear children, are also to be filled with the Spirit, Eph. 5:1, 2, 18. Be not drunk with wine." But there were other conditions which they were warned to avoid, besides that of not being drunk with wine. Verses 3-8 tell of personal traits which would choke out the manifestations of the Spirit. Verses 11-16 tell of social relations which would hinder the fullness of the Spirit in their lives. There are even family relations which would keep the Spirit from having a full revelation in the individual members of the home. Wives who fail to submit to their own husbands, and husbands who fail to show love to their wives, will fail to have the fullness of the Spirit, even though they may have the Spirit. These were Christian people to whom Paul wrote, but he would have them enjoy the fullness of that which they already possessed.

It is evident that the filling of the Spirit is not the baptism of the Spirit, neither is it a rebaptism. It is not a new coming of the Spirit from above, for He has already come to take possession of what Christ has saved by His death and resurrection. It can be, and is the filling of the life with a fulness of the Spirit, resulting from the yielding of the life to the will of the Spirit, and turning from the things which hin-

der His work in the life.

Again, the work of the Spirit in His filling the life is not the same as the work of sanctification. The coming into the heart of the believer, and possessing it, is the work of the Spirit to separate the life unto God. That is the sanctification of the Spirit. The Spirit who dwells in the heart continues the work of separation in a greater degree, separating the life more and more unto the things of God as He continues to fill and guide the soul into all truth and righteousness. He teaches men how to live a sanctified, or separated, life. I thess. 4:1-12, "The will of God, even your sanctification." This sanctification is not one of instantaneous character. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk *and to please God*, so ye would *abound more and more*. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification." Following this statement the apostle gives a number of admonitions—abstaining from fornication: possessing his vessel in sanctification and honor, nor in lust: right relations with the brethren: and keeping from uncleanness and from despising others, living in relationships of love toward the brethren. Even the honesty and industry of a business life is a part of the fulfilling of the separated life. All this

is accomplished by the Holy Ghost (verse 8) and requires a constant yielding to Him in order to *abound more and more*.

The Holy Spirit owns the believer and separates him unto a life which is subject to the will of God. He also enables the believer to live a more separated life and continues to manifest His own fullness as the life is yielded to His will and the will of God.

Conditions of Sanctification

Many souls have been encouraged to seek sanctification after that they have believed on the Lord, and have accepted salvation through faith in Him. We have previously noted that salvation is inclusive of all that is promised to the believer in Christ. He "is made unto us wisdom, and righteousness, and sanctification, and redemption," (I Cor. 1:30). Receiving Christ is receiving the Father and the Son and the Holy Spirit. There is no division of the Godhead, neither is there a division of the graces of God promised us through faith in Him. It is true that no one individual can possess all that is comprehended in the fullness of God, but each one becomes heir of all that belongs to the Son of God, and may share in every grace that belongs to salvation.

"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in

you with meekness and fear: having a good conscience. . .," I Peter 3:15, 16. Here is the secret of a separated life. One can never separate himself unto God and to the life that is pure in God's sight without first settling apart the Lord God Himself in the heart. No other thing is to take the place of God. Nothing is better nor more holy than He. Nothing demands the devotion which His love has merited. Sanctifying God is placing Him first and above all other things. It is this high esteem that God will require of all men, when He shall sanctify Himself before all men, Ezek. 38:16, 23. God will show His power and the accomplishment of His promises in the overthrow of Satan, when he comes against the Lord's people in the last days. Sanctifying God in one's life is giving Him His rightful place and honor. By thus honoring God, one is led to sanctify himself unto God through the Holy Spirit.

It is not possible for one to purify his life by the putting away of the flesh and the manifestations of the flesh to the degree that he may make himself acceptable unto God. What works of the flesh, or, what works, even godly works, could ever be so perfect that they could be accepted on the merits of their holiness? The deeds of the body are to be mortified through the Spirit, before there can be a holiness that will be acceptable unto God, Rom. 8:13. There can be no righteousness

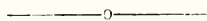
by the deeds of the law, and so long as one endeavors to correct the life by endeavoring to fulfill the righteousness of the law there will be a failure and a condemnation by the law. This is not the method of God for holiness, neither is it the way of God for our sanctification. Men have endeavored to attain sanctification by first putting away sins or by denying themselves of some particular pleasure that seemed to stand in their way of serving the Lord fully. Sanctification is not the reward of good works.

It is perfectly correct to put away whatever the Lord shows to us to be contrary to His will. But for us to endeavor to attain unto holiness by such a method is incorrect. It may aid us in the growth of a holy life, but the holiness of God is attained through faith in the righteousness of Christ. Neither is it consistent to endeavor to win our sanctification by the deeds of the flesh, nor by merit in separation from evil works or from any unworthy act or desire. Only God can prepare the place of His habitation. There is too much of evil in one's life, concerning which one is even ignorant, to undertake to fit for the indwelling of God, who would sanctify Himself and desires us to be sanctified. For that purpose He has given us the Holy Spirit to be led into all truth and righteousness. He will both acknowledge us as sons and aid us in living the life of separation as purposed

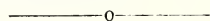
by God. He will prepare His own habitation and fashion the life with good works which will glorify the Father which is in Heaven. Only through the Holy Spirit can there be the fruit of the Spirit. The Holy Spirit is the gift of God to each believer, and the Spirit in turn gives His own gifts to each follower of Christ as He wills. Through the Holy Spirit alone is it possible to be sanctified and to fulfill the purposes of that sanctification.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, *who also will do it.*" This is the blameless life of the Christian, made blameless through faith in God's redemption, and kept blameless through the abiding faith in Christ and guided by the gracious presence of the Comforter. The preservation of the blameless life is not the worry of the believer, for it is the concern and work of Him who is able, and who has called us, and who will do it. It is ours to enjoy the blessing of a sanctified life.

Sel. Christian Monitor



We are in the storm's of life, with God as our Lord, than we are in the calms of the world.



NEWS ITEMS**ELKINS, W. VA.**

A Revival meeting is planned at the mission, on Kelly Mountain Rd., several miles east of Elkins, W. Va., from September 15—22. Eld. Paul Myers will be bringing forth the Word of God. Will you support this effort, in special prayer and supplication, for those who need salvation as well as the Evangelist and laborers, that the Holy Spirit may direct.

General Mission Board

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly Council July 27th. After Hymn 404, Eld. Frank Shaffer opened the meeting with Heb. 3 and prayer. Our elder, Howard Surbey, then took charge of the meeting.

A number of officers were elected. Our fall Lovefeast will be Saturday, October 19 with services beginning at 2 P.M. The Lord willing, the series of Revival meetings will begin November 4 and close November 17, Bro. Eldon Flory of Hart, Mich., will be the Evangelist. with us. We need your prayers that the Lord's will may be done.

Sister Elizabeth Wisler, cor.

THANK YOU

We wish to thank those in the beloved Brotherhood, who have sent Come and enjoy these meetings

so many cards and prayers our way, during the hospitalization and death of Paul A. Hartz, Sr. We appreciate the visits too. May God bless each of you for your kindness and thoughtfulness.

Naomi, Mary and Paul Hartz.

**THE WORK
OF THE CHURCH**

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Jude 21-23. There were unfaithful members in that day in the church just as there are today. Those who had not moral courage and a sufficiency of self-denial to encounter the opposition to the holy principles that they had pledged themselves to observe.

Our text has special reference to the recovery of these unfaithful members from their apostacy. While the apostle admonishes his brethren to labor for the recovery of these unfaithful members, that admonition is equally applicable to us, as a church, to labor for the conversion of all who need it and not only for the recovery of the luke-warm and backsliding members of the church. We are to labor to restore all such to holiness and righteousness and into the favor of God.

There are three points that I will open as fully as my time will permit. First, the imminent danger to which sinners are exposed. The expression "pulling them out of the fire" implies that they were in the fire. If these fallen members of the christian church are in the fire, because they are back in sin, then all persons who are in sin are in the fire. Hence, I make the general statement that the text shows the imminent danger that men and women are in, when they are in sin. Secondly, the work of the church in "pulling them out of the fire" and in recovering them from their lost condition and into the favor of God. Third, some suggestions relating to the manner in which the church is to work.

The imminent danger of a sinner. In the text sin is compared to a fire. There are other Scriptures which present this view of sin. I will call your attention to Isa. 9:18, "For wickedness burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke." Wickedness burned where this church existed, and because these persons did not watch and pray, they fell into the fire of sin and it was burning them up. Their christian friends were to pull them out, lest the fire should burn them up and destroy them.

Sin is a terrible fire. I purpose to

notice some of the points of similarity and resemblance which exist between sin and fire. They both spread very fast. You all know how rapidly fire spreads through the material which is burning. Such a flame grows rapidly and it consumes every thing in its way. It is unbelievable how fast it spreads if not put out. How about sin? Think back and you must conclude that sin is similar in nature. Knowing this, we can see why there are so many and such great sinners in the world. At one time the worst men living were of innocent character. Men and women, whose crimes are so great that they can hardly be mentioned in good society, were once innocent babes. However, when they came to the age of maturity and accountability instead of pursuing the paths of morality and righteousness, they fell into the fire of sin and it has spread over them until they are now all but consumed with sins.

As we remember some of our feelings in childhood, our first guilt at having broken some of our parent's commands. Again we perhaps can remember our first feelings, even when we broke greater commandments. I want to say to you, who are indulging in any sin, that you are unsafe. Why so, one little sin will beget another and the two will beget a third. It will grow like fire and eventually it will bring about our expulsion from christ's church, unless we die without our

sins being exposed. Even this will not be the end, for God knows all things.

Dear Reader, though you are not in the advanced stages of sin, yet you are unsafe while you are indulging in any sin. Young men and young women, you had better quench the fire of sin while it is in it's first stage. Sin will grow and obtain a greater influence over you from time to time. Alas, before you realize it your sins will be so many that you will be consumed or bound beyond your ability to change.

(Continued in next issue)

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 "If God is love; and he that dwelleth in love dwelleth in God, and God in him," I John 4:16. If we find that we are not doing all things in love, let us repent at once. By God's help we can move in love, speak in love, pray in love, think in love and act in love. In our busy activities, even in the Lord's work, it is easy to lose love out of our lives, if we do not watch and pray, obey our Lord and keep very humble before Him."

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**SUNDAY SCHOOL
 LESSONS FOR SEPT., 1968**

PRIMARY LESSONS

Sept. 1—Saying and Doing. James 1-5; II Kings 4:1-7.

Sept. 8—Loving Jesus. I and II Peter; II Kings 2:23-25.

Sept. 15—Loving Others. 1, 2, 3

John; Luke 23:34, 39-43.

Sept. 22—God Punishes the Wicked. Jude; Acts 12:1-4; 19-23.

Sept. 29—Jesus' Letters. Rev. 1-22; II Kings 22:1-23; 3.

ADULT LESSONS

Sept. 1—The Spirit Giveth Life. II Cor. 3:1-18.

1—In what way do we have liberty if we have the spirit of the Lord?

Sept. 8—The Spirit of The Lord Upon Christ. Luke 4:1-32.

1—Is the spirit of the Lord given to us by measure, or is it given to us in fullness?

Sept. 15—Conditions That Shall Come To Pass Before Christ Returns. II Peter 3:1-18.

1—With conditions around us as they are, how can we obtain unto this? "That ye may be found of Him in peace, without spot and blameless."

Sept. 22—Wickedness In The Last Days Foretold. II Tim. 3:1-17.

1—How is it that we can be ever learning and never able to come to the knowledge of the truth? Why don't some come to the knowledge of the truth?

Sept. 29—Apostasy Of The Last Days. I Tim. 4:1-16.

1—We know that the Apostle Paul was a faithful minister for he said, verse 7 and 8, "I have fought a good fight, I have finished my course, I have kept the

faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day and not to me only, but unto all them also that love his appearing." What gave this assurance to the Apostle Paul? Can we have this same assurance in our life?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR SEPT., 1968

THE TRIUNE GOD

Memory Verse, John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Sun. 1—Matt. 3:13-4:11

Mon. 2—John 1:29-51.

Tues. 3—John 14.

Wed. 4—John 15.

Thur. 5—John 16:1-16.

Fri. 6—Acts 1:1-11.

Sat. 7—Acts 2:16-36

Memory verse, John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Sun. 8—Acts 4:23-37.

Mon. 9—Acts 5:12-32.

Tues. 10—Acts 7:48-60.

Wed. 11—Acts 8:5-17.

Thur. 12—Acts 10:34-48.

Fri. 13—Rom. 8:1-17.

Sat. 14—Rom. 15:1-15.

Memory Verse, Acts 7:55, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

Sun. 15—I Cor. 2.

Mon. 16—I Cor. 12.

Tues. 17—I Cor. 15:12-28.

Wed. 18—II Cor. 1.

Thur. 19—II Cor. 5.

Fri. 20—Gal. 4:1-9.

Sat. 21—Eph. 1.

Memory Verse, II Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

Sun. 22—Eph. 2.

Mon. 23—Eph. 3.

Tues. 24—Eph. 4:1-16.

Wed. 25—Phil. 2:1-16. . .

Thur. 26—Heb. 2.

Fri. 27—I Peter 1.

Sat. 28—I John 2:15-29.

Memory Verse, I John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Sun. 29—I John 4.

Mon. 30—I John 5.

BIBLE MONITOR

VOL. XLVI

SEPTEMBER 1, 1968

No. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OBEDIENCE UNTO GOD'S WORD

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," I John 1:6-7. Every field of labor has its textbook containing principles and methods pertaining to the success of that particular field of endeavor. The Word of God (the Holy Bible) is the textbook for every servant of God. The only true success in life lies in any sphere of life to know what we are doing, as our text explains to walk in light and not in darkness. It is vain to claim fellowship with God when our hearts rebel against the commandments of God. The weight of guilt takes the joy out of any task, through Christ we can be cleansed from even the stain

of sin. "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him," I John 2:5.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God," Rom. 8:7-8. We live in the flesh here upon the earth and therefore naturally follow the carnal desires of life. Through Christ we can control our carnal natures to be subject to the commandments of God and therefore honor and glorify Him. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John 14:23. What greater joy we have than to feel that God is abiding with us?

Though we are born in sin and live on this sinful earth, neverthe-

less we all were created by God that He might have worship and honor. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," Eph. 2:10. Why should we then waste our life in any other way? Obedience unto God is the responsibility of all accountable individuals. If we are unwilling to receive and accept the truth, we will reap the consequences some day. "He that believeth on him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and man loved darkness rather than light, because their deeds were evil," John 3:18-19. The short time which we have here upon this earth, why spend it in any other way than strict obedience unto our Lord and Creator?

I KNOW

This is a positive statement of Godly men and often quoted by scriptural authority. The apostle John used the word many times in his writings, I think because he was so near to our Saviour. It was he that leaned on Jesus at the supper in the upper room. Only John could write I John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him,

and he in God." I read an account recently of a woman after hearing the Word, believed, and was baptized, confessed that "I KNOW without a doubt, that I am a child of the King, and that my name is written down in the Book of Life." I could not hold back the tears of joy that dropped on that article. We are told that there is joy in the presence of the angels over one sinner that repenteth."

Paul gave his testimony when he said, "For I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12. The word KNOW means to be well informed about, and having confidential information. Many of whom I have talked to about their future welfare say, I hope so or I feel that I will be saved. But, Dear reader, do you KNOW that you have passed from death unto life? If you do not have this assurance in your heart you are on dangerous ground. Our faith is tested in many ways, all that live Godly in Christ Jesus shall suffer persecution. Remember Job in all his affliction, his testimony was, "I KNOW my Redeemer, liveth, and that he shall stand at the latter day upon the earth."

We have many teachings of Jesus in John 5-6, that will strengthen our faith and thought of believing. "Verily, verily, I say unto you, He

that heareth my word, and believeth on him that sent me, hath everlasting Life and shall not come into condemnation; but is passed from death unto Life," John 5:24. What a wonderful promise to those who accept the plan of Salvation through faith! "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Rom. 8:1. "It is the Spirit that quickeneth; the flesh profiteth nothing; the Words that I speak unto you, they are Spirit, and they are Life," John 6:63.

"And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in them. And hereby we KNOW that he abideth in us, by the Spirit which he hath given us," I John 3:23-24. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to KNOW the love of Christ, which passeth knowledge, that ye might be filled with all fulness of God.

Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by

Jesus Christ through out all ages, world without end. Amen.

—L. A. Shumake, Louisa, Va.

DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN

PART 20

Going on with our study of the Sixth Dispensation of the world and the discussion of the new and everlasting kingdom, which God promised to his people, through the mouth of his Prophet Daniel, in the Fifth Dispensation. Let us note: Jeremiah's prophecy concerning God's promise of this New Kingdom, or Dispensation. Jer. 31:30-31, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." The Reader will remember that we discussed this in our chapter of God's Covenants. Also don't forget that this New Covenant, was the Covenant which Christ sealed with His blood, and is the Sixth Dispensation of the world, the Dispensation of Grace, which we are now studying. Let us notice that, although this covenant was to be new, it was given to Israel and Judah, it was for Christ's own people Israel or the Jews, but they rejected it. It is written of Christ, the Word of God. "He came unto his own, and his own received him not," John 1:11. For all that, the Word says that Jesus said, John 4:22 "Ye worship

BIBLE MONITOR

SEPTEMBER 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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ye know not what: we know what we worship: for salvation is of the Jews."

Let us turn now to the New Testament, to see how and when, God set up his everlasting kingdom on the earth. Christ organized it (naming it later His Church) by ordaining preachers and sending them out to preach to the "lost sheep of the house of Israel."

Let us see how he did it. Matt. 3:13-15, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness? Then he suffered

him." Jesus shewed by this, that God the Father was with Him and had a hand in building the New Kingdom. Again Luke 6:12-13, "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God (Communing, counseling with the Father). And when it was day, he called unto him his disciples (His Chosen): and of them he chose twelve, whom also he named apostles."

These were the first officers in His Kingdom, or Church, they were preachers, or Prophets, made so by Christ. He called to their mind (perhaps later) that He had chosen them. John 15:16, "You have not chosen me, but I have chosen you and ordained you to go and bring forth fruit." Hence, we find that this is Christ's first work of establishing His Church, setting it into operation, the work of the Kingdom. This work was the creating of the first "office" the Church ever had, and Christ filled that office with officers, the Apostles, then He assigned them work. "And God hath set some of the church, first apostles, secondarily prophets," I Cor. 12:38. Matt. 10:5-7, "These twelve Jesus sent out, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The

kingdom of heaven is at hand." These verses shew us that Jesus gave these preachers a "Commission," A restricted "Mission."

Their "mission," at that time was not to go to the Gentiles, the Nations of the world, but to Christ's own people, God's chosen people, at that time the Jews.

We believe that Christ's purpose, in addition to His Supreme Purpose of saving sinners, was He came from heaven to earth, to receive this new kingdom, God promised to set up, which kingdom is the door into Christ. Luke 19:11, "And as they heard these things he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." You see, The disciples knew the prophecy of Daniel, concerning God's setting up a kingdom,, but they did not yet understand the nature of it. They were looking for an earthly kingdom, a kingdom of flesh, such as David had, hence Jesus' parable. This parable was the outcome of Jesus visit to Zaccheus, as he had said to him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

Jesus then proceeded to unfold to them an explanation of his parable concerning the kingdom that was "nigh at hand." Luke 18:12-15, "He said therefore, A certain nobleman went into a far country

to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Those who teach the post-ponement theory of Christ's kingdom, teach that this "Nobleman" (figurative, or comparable to Christ), after he was on the earth, went to heaven to receive for himself a kingdom. Dear Reader "Do You Think That Is What The "Master" meant? Listen: His Home (starting place) was in heaven, and He came to this earth to get His kingdom and then to return.

While here on earth, He called his servants (his Apostles, the Jews), and delivered unto them his goods. Verse 14, "But his citizens hated him (that is His own Jewish Race), and sent a message after him, saying, we will not have this man to reign over us." Hence they rejected him. After that he had received his kingdom, here on earth, he promised his servants, those individuals who did receive Him, while He was here, that He would come back again, to recon with them and to receive them. At that time He will recon with all his faithful servants, both Jews and Gentiles. Verse 15, "And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him, to whom he had given the money, that he might

know how much every man had gained by trading." To the writer these verses mean, that Christ came to earth, a far country, and then returned to heaven, after receiving God's kingdom, which Christ then gave to His disciples. Luke 22:29, "And I appoint unto you a kingdom, as my Father hath appointed unto me."

NOTE: We have already shown you that, that kingdom, the Kingdom of God and Christ, is not of this world of flesh, but is spiritual. John 18:36, Christ's servants, His saints are "translated" (re-born into the kingdom of God the Church). Col. 1:12-13, "Giving thanks unto the Father, which hath made us (those in Christ's Church) meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness (of the world), and hath translated us into the kingdom of God's dear Son." This shows also that, the nature of God's and Christ's kingdom is spiritual and not a kingdom of flesh. We find also, that both men and women, both Jew and Gentile, are born into the Kingdom, which God promised to set up. Jno. 1:12-13.

Jno. 3:3-5, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"! "Jesus answered, Verily, verily, I say unto thee, ex-

cept a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This New Birth comes by being Baptized, by One Spirit (at, or after Baptism in water) into one body (the Church) which is the kingdom of God. I Cor. 12:12; the Hebrew writer says, that the church receives the Kingdom of God, Heb. 12:28, also, 1 Thess. 2:12. They are all the children of Abraham. Gal. 3:26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there, is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Christ applied the name church to the kingdom.

Matt. 16:13-19, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man. And they said, Some say that thou art John the Baptist: some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath

not revealed it unto thee, but my Father which is in heaven. And I say also unto thee (something more), That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt lose on earth shall be lost in heaven." Here Jesus delivered the "Keys of the Kingdom of Heaven" to the church. The keys were to be used by the church, under the power of the Holy Spirit, to unlock the door of salvation to the Gentiles, as well as to the Jews, and for the power of church government, as we understand.

We come now to our study of the perpetuity of the kingdom. (a) It was first preached by John the Baptist, where John came into the country preaching the gospel of the kingdom of heaven. Matt 3:1-2, "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye; for the kingdom of heaven is at hand." At hand meant, in both time and place. (b) Jesus preached the same kingdom of heaven, or kingdom of God. Mark 1:14-15, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

Please note those words, "Time

is Fulfilled." This means the time had come for the Everlasting kingdom of God to come into effect, to be set up, Dan. 2:44. Paul speaks of that time being fulfilled for the coming of the Redeemer and Saviour. Gal. 4:4, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." It was time for man's redemption, time for the New Dispensation, of Grace, Kingdom, existed in Christ's time. Jesus himself said so. Matt. 12:28, "But if I cast out devils by the Spirit of God (and He did), then the kingdom of God is come unto you." Luke 10:9, "and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." This was the commission Jesus gave to the seventy, whom he sent out. Also He said to them, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, Luke 10:11; 11:20. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

Jesus himself said the Kingdom is come. . . ., were commanded to go into this Kingdom. Matt. 20:7, "They say unto him, Because no man hath hired us. He saith unto

them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Vineyard and Kingdom are used synonymous. Again, Matt. 21-31; 23:13 "Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you." "But woe unto you, scribes and Pharisees, hypocrites for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Luke 11:52, "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 16:16, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

Reader, we have four facts, gathered from these New Testament scriptures, absolute facts. First, persons entered the kingdom, in Christ's time actually went into it. Second, Jesus condemned the lawyers for not entering in. Third, He says, He would take the Kingdom from the Jews and give it to the Gentiles. Matt. 21:42-43, "Jesus saith unto them, did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. Therefore say I unto you, the

kingdom of God shall be taken from you, and given to a nation bringing *forth* the fruits thereof." See also Psa. 118:22-23. Fourth, He could not take and give a kingdom that had no existence. "How could he?" This account, brings the sixth dispensation, the dispensation of grace to the whole world. Hence our argument, the new kingdom "everlasting kingdom," is come. Our saviour said so, there is no doubt about it. Noman doubted it then, how could anyone doubt it now? Jesus took the kingdom which God had promised the Jews, which Christ was setting up among the Jews, away from them, for they rejected him, and gave it to the Gentiles, which kingdom Paul and others carried to "every nation under heaven."

(To be continued.)

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Bro. Wm. Root
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CHRIST OUR GOAL

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which

is through the faith of Christ, the righteousness which is of God by faith: that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,"—Phil. 3:7-14.

We wonder sometimes why some people can make much more of an impression upon their age than others. I think the secret of it is that they live more intensely, they feel more deeply about things, their aims in life are much more definite. Some go through life aimlessly while others have a purpose. That purpose may become evident when they are young and they put everything they have into it, because of that they make a deep impression upon history. We can do that, too, but we must feel deeply about Christ our Lord.

Jesus said one time that if anyone wants to come after Him he must make up his mind first. "If

any man will come after me, let him deny himself, and take up his cross, and follow me," Matt. 16:24. "If any man will;" that's the first step, making up of the mind so as to say, "I am going to follow Christ." When we have made that decision many other things in life will fit into its pattern. If I as a young man decide to work for Christ, then there are a good many other things that I am going to do. I do not fit into the former pattern any more. And the earlier in life we make that full determination to know Christ the quicker we will get to accomplishing things for Him.

Now, I would like to have you look at the tenth verse. Paul says, "That I may know him," and then he mentions three things, three directions, in which he wants to know Christ. We find as we look at these steps that what he is talking about is identification of himself with Christ. First, That I may know him in the power of his resurrection. He knew Christ as the one who died for him. Possibly that is one of the elementary things in his experience. Then He said, "Now I want to know Christ as the living power of God in my life." In other words, he said, "Victory over self, is what I want to know. That is how I want to know Him, the One who is living and putting His life into my life." The power of His resurrection is the power of the living Christ. There

are two resurrections mentioned in verses 10 and 11. Verse 11 means the physical resurrection, "If by any means I might attain unto the resurrection of the dead." He wants the resurrection unto life at the end. But, he says, I want to know the power of the spiritual resurrection, now. That is the experience of living a victorious life. We just leave things to God. We want the consciousness that we are living in the power of Christ. Then when temptations come, when the trials of life come, we have something to rest upon. It is the living power of Christ. We should all know that from experience. This is no theoretical knowing, this is the knowing of Christ in the actual experiences of life.

The second thing he mentions in his program of knowing Christ is "the fellowship of his sufferings." You know we are prone to shy away from suffering. If we can just evade suffering we certainly will. I don't care to suffer myself. If I get a headache I take an aspirin. That is the way most of us are. We do not want to do any suffering whatsoever if we can avoid it. So we have our anesthetics, our hypodermics, and our sedatives. Paul says, I want to know suffering. Sometimes we say, Well if suffering comes my way I want to bear it patiently. But we hope that it won't come. But Paul said, I am seeking suffering with Christ.

Now his suffering was twofold. He did suffer physically and yet he didn't complain or grumble. He said, That is part of the program of God for me. But I believe he was talking about something more spiritual than that at this point. That suffering with Christ which He wanted was Christ's compassion for souls. He had that too, for in Romans 9:1 he says, "I say the truth in Christ, I lie not." Then he says in effect, My heart is continually burdened with sorrow for the Jews. We have that kind of something if we have that kind of suffering when we have the same passion for souls that Jesus has and that same keen suffering that comes when we see the unsaved turning down the invitation to become Christians. When we live that way and suffer with Christ that way, then we are living on the highest spiritual plane. Paul said, "I want no lesser plane in the spiritual life than that. I want to suffer with Christ and seek to save lost souls.

Now follows the third direction in which he wants to know Christ, "being made conformable unto his death." Yes, we need to die, but I think that he means here to die so completely and so thoroughly to self that if it means actually to die he will not hold back from that either.

A Christian can make two commitments to Christ. First, a commitment of his soul to Christ. This

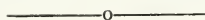
is what we do when we become Christians. We are sinful people, but then we turn our lives over to the Lord and say, Now, Lord, if we are going to be saved it is only by Thy grace. Thus we turn our whole salvation over to Him. But I fear we often find Christians who do not make that second committal, which is to turn the life over to Him, to live for Him in an absolute sense—"not what I will, but what Thou wilt," and if this surrender should lead to a martyr's death that should be welcome too. It means that we reserve nothing. We want the perfect will of God for our lives now, even if it means suffering and death. It means that we have a passion for souls, but it may mean much more than that. If it means going on a march of death to glorify God, we shall do that too. We must not fall down.

A little farther on Paul says, "Not as though I had already attained," or achieved it. He never did. A person who aims high will rise higher than the one who aims low. I remember one particularly poor student. He was always aiming to pass. And he passed, although with a C. and a D. and he always had one or two F's. The reason he always failed in a few subjects was that he just aimed to pass. If he aimed to get an "A" in every subject he might not have

had all A's but he probably would not have had any F's. So if we aim high we may not achieve just what we would like, but we will achieve a good deal more than those who aim too low. And so let us identify ourselves with Christ, totally, in His resurrection victory, in His suffering, in winning souls, and if necessary in such an utter death to self that in the end we might even die a martyr's death to glorify His name.

Our Father, we pray that thou mayest forgive us for living too far below our best. We are sorry when we realize that there is much of self even in our own Christian experience. Lord, we are too careful that we do not suffer. Our Father, help us to live in such utter abandonment to Thyself that whatever may come in Thy will for us, even though it may mean bitter experiences of life. Help us all, our Father, to live as nearly like Jesus as we can. Help us to go forth into each day's activities with the deep consciousness that today we have 'Thy victory to live in our own lives.' Lord, wilt Thou lead us ever onward so that we may have that fellowship with Thyself that satisfies our hearts perfectly, and then sometime we shall see Thee in Thy heavenly kingdom. We pray in Jesus' Name. Amen.

—Roy Koch



THE SLEEPLESS NIGHTS IN PRAYER HE SPENT?

For forty days without a bite,
Alone He fasted day and night;
Despised, rejected—on He went,
And did not stop till veil He rent!

A Man of sorrows and of grief,
No earthly friend to bring relief—
"Smitten of God," the prophet said—
Mocked, beaten, bruised, His
blood ran red.

If He be God and died for me,
No sacrifice too great can be
For me, a mortal man, to make;
I'll do it all for Jesus' sake!

Yes, I will tread the path He trod.
No other way will please my
God;
So, henceforth, this my choice shall
be,
My choice for all eternity!

Note: Bill McChesney, a missionary, was martyred in the Congo.

Sel. by L. A. Shumake

NEWS ITEMS

NOTICE

The Dunkard Brethren Church has members living in Carlsbad, New Mexico, who greatly desire fellowship and a minister and family to locate among them and establish a mission point in that City. Anyone desiring to do so, contact the chairman of the General Mission Board, Paul R. Myers.

Herbert Parker, Secretary

REQUEST

Having the responsibility of conducting a Revival at the Mission Point at Elkins, West Virginia, September 15-22, I earnestly appeal to all the members of the Dunkard Brethren church and especially the Ministers, to support that meeting with your presence. If you cannot be there, remember the work in prayer.

Brother Paul R. Myers

BIBLE MONITOR BOOK

The editor has two copies above orders, of the bound book of 1967 Bible Monitors. This book is similar to our Brethren Hymnal in appearance, somewhat smaller in size. It contains all the Bible Monitors for the year 1967. The price is \$2.25 postpaid and will be sent to the first orders I receive.

THE SUNDAY DINNER

Once upon a time, after preaching to a most attentive congregation, the preacher's wife said I should go to their home for dinner. The drive was a pleasant one, just as most country drives are in mid-summer. The sister was not long about preparing the meal, nor did she seem tired and worn out when the guests were shown to their seats in the dining-room. After thanks, I glanced over the table, and noticed that, while there was plenty on the table, there were but two warm dishes to be seen. All the other

dishes were cold. The food was well prepared, and everything, table linen and all, seemed neat and tidy.

The wife took her seat at the table and enjoyed the meal with her guests. There was no passing from the table to the kitchen to bring in more to eat. There was no serving of special dishes at the close. There was no urging of the visitors to eat several kinds of cake, a few pieces of pie and a dish or two of rich dessert after we thought we had eaten a fair meal. It was all on the table, one plain cake and other dishes referred to. We ate and talked. So did the husband, wife and guests. It was simply a good, plain, substantial Sunday dinner,—a dinner that had not cost much, did not take long to prepare and one that answered its purpose in every particular.

I enjoyed the meal, the conversation and the simplicity of the occasion. After it was all over I felt that I had not been the cause of a preacher's wife desecrating the Lord's Day by overtaxing her strength to get a big dinner for the visiting preacher and the other company. Then I fell to wondering why other women cannot get into the habit of preparing sensible, wholesome and economical Sunday dinners. I wondered why it cannot be arranged for the women to have some rest on the Lord's Day, even if they do happen to have company. Here were only two freshly-cooked

dishes, and one of them I did not need to touch, for there was plenty on the table besides, to satisfy a hungry man. There was also a few cold dishes and they were palatable. Lemonade took the place of tea and coffee, and, as a rule, makes a more wholesome drink.

I thought, Why should the woman make a Sunday slave of herself in order to get her visitors a much larger meal than they really need? Why must she work an hour or two over the hot stove, then remain on her feet, waiting on the table, while her friends are eating; when they retire, sit down alone, warm and tired, eat a hasty dinner, and then use up the rest of her strength cleaning up the dishes and table, and make herself so tired that she will not be in a condition to enjoy her company?

I asked again, Is this the right way to spend the Lord's Day? Is this the way to treat the hard-working wives or servants either? Do the people of God, who have much to say about Gospel simplicity, want to encourage this way of living? Do they want their influence to be cast on that side of the Sunday question? If we believe in the simple and sensible life, why not practice it on Sunday as well as other days? Why should sensible Christian women attempt to excel each other with big Sunday dinners? Then, to think of it, some of them stay at home from church just

to cook an elaborate dinner for company!

The better way is the simple meal that requires but little work. Two or three warm dishes ought to be enough. A few cold dishes, prepared the day before, will help. Let no one say the table was made to groan beneath its burden of rich food. Offer the guests plain nourishment, serve it in a simple way, give the good wife a chance to rest and enjoy the meal as well as her company, and in the end God will be glorified and people will not so often be called on to make a god of their appetite. We insist on simplicity in our lives, in our attire and our everyday life. Now let us be consistent enough to practice at our Sunday dinners what we preach.

—J. H. Moore

The preceding article was selected from the book, "Our Saturday Night," written by J. H. Moore and published by The Brethren Press in 1910. Since it was considered to be a timely article then, we feel to submit it for our meditation and serious consideration now. Where is the simplicity the Gospel teaches and the writer admonishes us to in the lives of people today? *Where is it in my life?* There seem to be pertinent things to ponder about in this our day.

We know that man will never be able to improve upon the Word of God. David acknowledged in his

day that "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." James 1:5 says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." Where are we getting our spiritual food and wisdom? We should not only be careful what we feed our bodies and those of our children to insure good health, but we should *be more careful what we feed our minds*. We are told that "as he (man) thinketh in his heart, so is he." We are warned to be very careful to keep poison out of the reach of children, but little thought apparently is given to what many of them see and hear which eventually is able to destroy both soul and body in hell. Likewise we must choose whether or not we will eat at the Master's table, and be served from His rich storehouse of blessings.

May we ever hold fast to the simple Gospel principles Jesus taught, ever looking to Jesus as the author and finisher of our faith. One early morning on the shores of Tiberias Jesus prepared a simple meal for those He loved. They had toiled all night and were no doubt both tired and hungry. Presently Jesus called unto them, "Come and dine." Jesus still loves every soul today. When we come to the place we are tired of toiling in the darkness, we

too can see Jesus standing on the shores of time and hear Him calling us to "Come and dine." Let us then answer His call and eat of the rich bounty of Heaven.

Then when we have eaten our last "Sunday Dinner" and the evening shadows draw to a close, may we so have done His holy will that our next meal will be with the redeemed of all ages at the "Marriage Supper" of the Lamb, where we can praise Him more perfectly in our prayer in Jesus' name.

—Sel. from the Vindicator

MY PURPOSE

I would be friend of all: the foe,
the friendless;

I would be giving and forget the
gift;

I would be humble, for I know my
weakness;

I would look up, and laugh, and
love, and lift.

I would be prayerful through each
busy moment;

I would be constantly in touch
with God;

I would be tuned to hear his slight-
est whisper;

I would have faith to keep the
path Christ trod.

Sel. by Margaret Myers

The most practical way of supporting the church is by regular attentive attendance.

POWER IN PRAYER

"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father," I Thess. 1:2-3. The secret of Paul's power as a Christian worker and minister is found in the closet. He was always praying for his converts and getting them to pray for him. This must ever be the deep secret of spiritual power. Our work must be born in prayer, watered with prayer, guarded and protected by prayer, steeped in prayer, hidden behind the supernatural working of an Almighty hand.

Sel. by Jeanette Poorman

WORK OF THE CHURCH

PART II

(Continued from August 15 Issue)

Next let us consider the transforming power of sin. Fire transforms everything into waste or uselessness. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled," Titus 1:15. Sin is the opposite of holiness, evil deeds or good deeds. While sin transforms everything into its own evil character, holiness transforms everything into its beautiful and

glorious character. If we become Godly men and women, living out Godly principles in our lives, we will be transformed into useful, happy servants of God. All men and women, who are trying their best to do this, are becoming more and more assimilated to the pure and holy character of God.

The more we associate with holy companions and practice holy principles daily in our lives, the more we will acquire holiness of character. The opposite is true if we live with sinful associates and sinful deeds and words. Study people around you and you will find that this is a solemn truth. Can you see the necessity of learning the ways of God, choosing the ways of God and walking therein.

Let us notice farther of the comparison of fire and sin. Fire is a very valuable servant, but a very destructive master. We need not look long in most of our cities to be fully convinced of this. This is the reason cities have firemen on duty and speedy and complicated apparatus to quickly extinguish any fires. Sin is also a strong and powerful master, if we allow it to get a hold upon our lives. It is almost impossible for old sinners, whatever their sin may be, to free themselves from them or even to remain free if Christ frees them. We might consider any of the common sins of man, little at first and perhaps just in fun, but alas once we have fellowshiped

it for a time, it is almost impossible to stop. We might meditate upon, drunkenness, profanity, the tobacco habit, the drug habit and any immoral deed.

Young man and woman, there are many old sinners, who if they could turn away from their sins as easily and as readily as you can, they would gladly do it. The reason why they do not stop sinning or turn away from it, is that this sin has such a hold upon their mind and lives that they cannot get away from it. Most sinners know better, they know others lives are more healthy and more happy than theirs are, but alas they cannot get away from their sin. They are under the power and degrading effects of sin, to such an extent that they do not have the will-power and the control of their nerves and mind, to break away from their particular sin.

Fire and sin are similar with respect to the effect which they produce. To burn any part of our body, even slightly, is very painful and takes a long time before it is not tender any more. Is sin that severe and that difficult to break away from? Sin has produced all the pain that is in the world, whether mental anguish or physical pain. "For we know that the whole creation groaneth and travaileth in pain together until now," Rom. 8:22. Sin affects the whole creation, it even affects the animal kingdom.

We have not experienced the full effects of sin, as time goes on it's effects will greatly multiply. Visit the slums of any city and you will soon see the misery, wretchedness and suffering which sin has caused. Visit our penal institutions and in many cases our mental institutions and again you will be astonished at the effects of sin.

The whole creation groans and sighs with trials and problems caused by sin. Sin is burning out what innocency is left in humanity. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds," Rev. 16:10-11. Whatever mystery there may be about this, whatever difficulty there may be to fix the time of the fulfillment of the prophecy, it shows the effects of sin in producing intense misery. It will be fulfilled some time or other and the unGodly will experience it. The judgments of God against sin will some day be visited upon them that are in fellowship with the power of darkness. These threatened judgment's show us what a terrible time is coming upon the wicked.

If we take timely warning we may escape as Lot did from Sodom, before it was consumed with fire from heaven. Sin is God's worst

enemy, but He will overcome it and those who adhere to it must be punished. Let us depart from sin, for by so doing we may save ourselves, whereas if we hold on to it we must perish. Such being the danger to which ungodly professors and sinners are heir to, they should surely become alarmed and make their escape from the burning house before it is consumed and they with it. How anxious should those burning in sin be, to be saved from this terrible condition. The wages of sin is death and the only mountain of safety is Christ and His commandments. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed," Gen. 19:17.

"And of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh," Jude 22 - 23. Our subject is the work of the church in saving sinners, which according to the text consists in pulling them out of the fire. This was addressed to the members of the church for the purpose of telling them how the fallen members might be saved. This is alluded to in the part of Jude where these fallen members are called spots in their feast of charity. While our subject has direct reference to the fallen members of the church, it may be used in reference to all sinners.

They are in the same condition whether they are in the church or not.

Consider a building that is on fire. It is valuable for it's usefulness, it's appearance and it's sale value. It may have valuable contents and it may even contain a number of human beings. All are in danger of being destroyed with the building. Those outside the building are trying to save those within. Many are working, risking their lives to save the lives of others and also the property. It is noble to see the labor and concern of those on the outside.

The church should put forth the same labor and concern for those of it's members. The church should be greatly concerned about pulling souls out of sin. Alas, they will be eternally lost unless saved from the destruction of sin. The dangers of our fellow-creatures, who are in sin, is more imminent than the dangers of those in a burning building. It is heaven's design that we should be concerned about lost sinners. We are organized together that we may be a help to one another, that we may perform the duties growing out of a social relation to one another; that we may help one another in our religion as well as we might help one another in business. We are concerned about one another and we should strengthen one another, so that each one may survive the des-

truction of sin.

It is an erroneous idea that some have, that one can be as good out of the church as in it. This is not a sound idea. We need the help and encouragement of one another. Can children do as well if they lose their parents and are turned out into the world alone or at the mercies of strangers? Do parental influences and proper surroundings mean anything to your children? The church is a parent to christians, especially to young converts. Is a widow as able to get along in the world as a woman who has a husband? One of the great principles upon which the family is based is mutual sympathy, and this is an important principle in the church. Would you do away with the idea of the family and fall into the terrible doctrine of free love, which has many advocates in the world? Heaven has ordained both the family and the church. The propriety, utility and necessity of both, have been recognized by heaven. Heaven has organized the church and ordained the ordinances belonging to the church. The ordinances of the church are of great need to each individual.

Another purpose of the organization of the christian church is, that by it the truth may be preserved and circulated. The persons outside of the church are to be brought under the influence of truth and realize the saving pow-

ers of it. "The church of the living God, the pillar and ground of the truth," I Tim. 3:15. What a responsibility rests upon the church. We are to take care of that precious gift from heaven; the Truth. In this day of so much uncertainty, the church must protect the truth and keep it's teachings pure. We are to show it's Divine influence in our lives before the world. We are to hand the truth on to the next generation that they may be enabled to enjoy and keep it. We are to sustain the truth, we are to love the truth, we are to live the truth and we are to encourage others to live the truth. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints," Jude 3. We are to hand down the faith of our Lord and Saviour, in the way in which we have received it from Christ and the apostles.

On the apostolic system of christian faith and truth no improvement can be made. Any change from the apostolic order should be guarded against. We are to find new enjoyments and new beauties in the truth, and are to make new applications of it as occasions may require; but the Gospel truth must stand as the true foundation. One object is the promotion of our

own spiritual enjoyment and our advancement in the Divine life. But, my brethren and sisters, there is something else besides this to do. Do not forget that we have another duty to perform. Do not forget that many men and women are living in sin. They are surrounded by the flames of sin and unless they are rescued they will meet a terrible end. When we pray, remember them in prayer. Pray for the success of the efforts which are being put forth to pull sinners out of the fire.

We are intrusted with the great work of saving those who are represented as being in sin. It is the business of the church to pull them out. How poorly are we performing this feat. How little does our religious labor resemble that of the daring and working firemen, who are laboring to save the natural lives of men and worldly property. Alas, we have a greater object in view. Our work is to save the soul, the entire man or woman. When the disciples began to show signs of fear, Jesus said, "Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28. We are actually to labor for the redemption of those who are in the flames.

What is the church? The church is part of the body of Christ. Paul says, "We are members of his body

of his flesh, and of his bones," Eph. 5:30. We are members of Christ and should become more like Him from day to day. Did He not try to save sinners from the flames? He even rushed into severe persecution to save them. Actually He died that He might rescue the whole human race. Alas, He arose from and triumphed over death. He did this that He might rescue the souls of men from the danger to which they are exposed. "Ye are all members of his body, of his flesh, and of his bones." Where is our sympathy for Him in His service? What is our likeness unto Him in our efforts? Just how are we striving to be more like Him?

Our self-denial should be more manifest than that of those who are not christians. I want to compare the works of christianity with those of infidelity and see whose is the better. Consider the amount of good that is being done for the human race, is the infidel doing more or are the christians doing more? Do not attempt to apply my remarks only to the ministry but also to the laity. Remember that we have many in the laity who take a very active part in church work. All in the church should be very active in it's services and efforts. If some are lazy and not active, let us not compare the church by them. The church has a power and an influence which is being exerted for the welfare of the world.

The church transforms and changes man's entire being. We clothe the naked and feed the poor, and we should clothe many with the garments of salvation. We should be laboring to get them ready for eternity while we are sustaining them on earth. The christian church should be pulling the souls of men out of the flames of sin and at the same building spiritual pillars for Christ. How are we to do this? We are to do it by the power of God. God's Word is truth and we must build according to that. "The Gospel is the power of God unto salvation to every one that believeth," Romans 1:16.

What the fire apparatus is to the firemen on earth, aiding them in quenching the flames of the burning fire, christian truth and the means of Gospel grace are to the church, by which the faith of a sinner, the destruction of sin is certain. We notice by our text that a difference is to be made, in our work of teaching the truth and saving sinners. Notice, this difference is man not in the means used, but in the manner of using the means. We have learned in dealing with our children or with those whom we come in contact with, that people differ very much in feelings and dispositions. Our physicians carefully study the body and also the individual who is sick, and by carefully considering this knowledge prescribes a remedy.

As spiritual doctors we need to carefully reform and train them.

Some require very tender treatment, while others require more rigorous treatment. Different ages, different abilities and different accomplishments in spiritual life need different consideration. Some require very tender treatment, while others require more rigorous treatment. Many are asleep in sin and fear no danger. Paul directed Titus to rebuke some sharply. Yet our Saviour spoke tenderly to the weary and heavy laden. On the other hand, He dealt sharply with the hypocritical and hardened Jews. "He that winneth souls is wise," Prov. 11:30. Small offences should not be dealt with as greater ones. A meek and a quiet spirit is of great price in the sight of God.

Finally, as the danger is imminent and the work great, the church should act with promptness and zeal. All who are in the danger to which sin exposes them, should avail themselves of the offered help and make their escape from the threatening danger. Time is shortening and eternity is approaching. Should the work of salvation be neglected, an irreparable and great loss will be done to human souls. But if properly attended to, all will be directed by the Spirit of God and a glorious immortality will be secured. —Sel. from the sermon of—James Quinter.

THE TEST OF SPIRITUALITY

"Let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God," I Tim. 5:4. True piety should find it's roots in the home. It is there that our real but often hidden self comes to the surface. A home made sweet by grace in action is good and acceptable before God.

I remember as a child, over the archway between our dining room and our front room, we had a plaque which read "Christ is the Head of This Home." Several times when minor arguments arose or discord was evident in our house, Father would point to that motto and say, I guess we'd better take that down. Even as a small child this kindly rebuke tugged at my heart and pricked my conscience. All of us were silenced and put under conviction by the idea that the Lord Himself was the unseen listener to our conversation. Certainly, as The Head of our home, we knew He would not approve of dis-harmony. Somehow today the home had lost much of it's old-time significance and sanctity. Few christians take the time to hang such spiritual mottos upon their walls. And yet, home is the first place where true piety should manifest itself.

A christian family once had difficulty in finding a house to rent

in a new city, and so went to live in a hotel until they could find a new place of residence. One day in the lobby someone said to the little daughter, It's too bad, Sadie, that you haven't a home. The child who knew the warmth of a true spiritual environment replied with wide-eyed surprise, Oh, but we do have a home. All we need is a house to put it in.

Is the place where you reside a haven of contentment, full of joy, peace and tender fellowship? Is Christ the Head of your home? The test of true spirituality is the piety you exhibit in the intimate confines of your family circle. A broken home is the world's greatest wreck.

Yes, home is where the heart is,

In dwellings great or small;

And one that's lighted by God's love

Is dearest of them all.

THE SECOND COMING OF CHRIST

Shortly after the crucifixion the disciples entered upon their gospel ministry; with longing hearts they looked forward to the time when Christ would come again in fulfillment of his promise. They thought about it; they talked about it; and they wrote about it. This was the one star of hope to the church of the first century, also of the church today. The promise of the angels on the Mount of Olives at the time

of Christ's ascension was: "This same Jesus, which is taken up from you into heaven, shall so come in like manner." Notice the expression, "This same Jesus." Not Paul, or Peter, or one of the old prophets, but the same Jesus himself. He went away visibly; He will return visibly. He went away in his personal body; he will return in his personal body. He went away with clouds," a cloud received him out of their sight. He also is coming with clouds. "Behold, he cometh with clouds," Rev. 1:7. "And they shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24:30. He will come suddenly. "For as the lightning cometh out of the east and shineth even unto the west; so shall the coming of the Son of man be," Matt. 24:27. Does that sound like the modern teaching today concerning Christ's second coming? It was Paul who cheered the church in his day by holding out this hope. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Note the expression—"and so shall we ever be with the Lord." Perhaps not always at one place, but always in his eternal

presence. Today are we preparing to meet the Lord, or to stay on the earth?

BLAMING GOD

The Apostle James protested against the error of blaming God for our sins. "Let no man say when he is tempted, I am tempted of God." Then, as now, it seems that people are willing to justify themselves by proscribing God as the source of the evil in their lives. We may, for instance, justify our sin by blaming it on our disposition. We were born with a hot temper, we say, or with a naturally miserly attitude. The sin of lying exaggeration, we say, runs in the family.

We plead these things as our special temperamental weaknesses and think that they should be accordingly overlooked. All this, of course, is merely a way of saying that since God made us as we are, He is responsible, and not we. Or we blame our environment. We say that the circumstances in which we are make it impossible for us to live right. Since God permits us to be poor, He cannot expect us to be honest. "I cannot be a Christian until I get a different landlord," said one farmer. "I'll be a Christian as soon as I get this stump field plowed with these mules," said another. Now God made no mistake in the creation of our dispositions; and as for our environment, He at least permits the things which happen

to us beyond our control. What we do with our disposition and in our environment we are responsible for. To blame God is the old sin of fatalism—what is must be. The simple truth, of course, is that we could make things different if we only would. God does not fasten upon us the necessity of evil. He is not responsible for our sin, and therefore His just condemnation lies upon it.

Sel. by Montez Sigler

CHRIST IN MANY FORMS

The four Gospel writers each saw a different Christ. Matthew saw Christ as the descendent of Abraham, the fulfillment of the Abrahamic Covenant. Mark describes Jesus as the Mighty Worker, the servant who came not to be ministered unto but to minister. Doctor Luke was interested in the miraculous birth of Christ, His genealogy traced to Adam, and His Divine humanity. John saw Jesus as the Incarnation of the Word, God Himself revealed to man for eternal salvation. Each of these distinctly different, yet entirely correct. He has been called healer, teacher, master, friend and Saviour. What image of Jesus do you see? Moreover, what likeness of the Saviour can others see in your life?

The man who is fighting sin is too busy to carry a chip on his shoulder or a grudge in his heart.

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BIBLE MONITOR

VOL. XLVI

SEPTEMBER 15, 1968

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE YE THANKFUL

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," Eph. 5:19-20. Giving of thanks for service received is always our duty. We find that even the animals show appreciation for various things that are done for them and they have sense enough to return for more. As one associates with human beings in the world, it is considered good taste to always thank others for even a small service rendered. Can we enumerate the many services which we receive from our heavenly Father? For how many of these blessings do we give thanks?

Especially at this time of the year, when we receive the majority of the fruits of the earth, we should be very thankful to the One through whom this harvest comes. Our text

tells us how to give thanks unto God. In what ways and by what means to show our appreciation for the many blessings which we receive. It does not tell us to go to hear someone else or to use an instrument to hear someone else render joyful praise. The word 'speaking' is now, while you are in a thankful mind; it is also active on our part, *not* simply listening to some talented singer. True speaking and singing in psalms and hymns and spiritual songs must be in a controlled and orderly way. We do not simply do it to make the most noise as a savage might. Some individuals are blessed with a very pleasing and harmonious voice and such can raise their voice more, with a pleasing effect upon those whom they come in contact with.

We do not need to speak loudly or sing with great volume to "speak to ourselves." According to the text it is more what we sing and the spirit in which we sing, rather than

the amount of volume we have. Surely God can hear even if our voice is very soft. Notice that we are instructed to make melody in our heart. Can you make melody in your heart, if your heart is not in tune with the words you are singing? If we cannot have melody in our heart, soul and body; how can we make melody with others? Again we are to make melody in our hearts to the Lord." I wonder how often we sing without thinking of the Lord? Or without thinking what in our singing will be pleasing unto Him?

"Make a joyful noise unto God, all ye lands: sing forth the honour of his name: make his praise glorious," Psa. 66:1-2. How wonderful these lands would be to live in if all people were making a joyful noise unto the Lord. Has He not blessed each of us to the extent that each individual should thank and praise Him? The Lord deserves all the honor that we can possibly give Him. We have a great and glorious Lord. He deserves our continual praise, He not only deserves simple thanks but rather glorious praise.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20-21.

We have a God who is able to do all this and more. The power of the Holy Spirit is willing to work in each of us, if we will wholly submit unto Him and use the ability which He stirs up within us. All mankind should certainly give God thanks, glory and praise; especially those of the household of faith.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." I Tim. 1:17. It is astonishing to note the honour and glory that is sometimes shown to kings and rulers on this earth. If so, what honour, glory and thanks is due the king eternal? Also, there is no comparison between our eternal King and the rulers of this earth. Yes, He is the only wise God, always wise and prudent. Do we not often find that the rulers of this earth are not wise, yet what honour and praise is shown them.

If we look ahead into prophecy we can get a little idea of how glorious our Lord is and why we should thank and praise Him. We hear the angel, "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," Rev. 14:7. The angel gives us a little idea of how powerful and mighty our Lord is. He is mighty in all that He has done for us and He will be

mighty in dealing out justice and judgment, according to our deeds. Will we worship Him, will we praise Him, will we give Him honor and thanks, all the days of our life?

—o—

A TREATISE ON BAPTISM

According to the dictionary baptism means sprinkling, pouring, or immersion. Since there is no word in the English language that means the same as the word baptize our translators did not translate it, but left it as it is in the Greek. The word means to dip, repeatedly, for cleansing. There is no word in the English language to come nearer to the meaning of the word baptism than the word immersion, because immersion is essential to the right performance of the ordinance. But there is more contained in the word than just immersion. Immersion means to cover, while baptism means to wash, cleanse, purify. The word baptize in the Greek language means to immerse repeatedly, not just once. . . Jesus said, "I have a baptism to be baptized with." So he went into the Garden of Gethsemane, with drew from his disciples and prayed, returned to them, and withdrew the second time and again prayed, then withdrew the third time and prayed, thus performing three distinct actions; yet he accomplished but one baptism.

In the Great Commission to the Church Matthew 28:19, Jesus said,

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If he had commanded to baptize in the name of the Father only, would it not have required one action? Being commanded to baptize in each of these names certainly requires three actions to consummate the one ordinance of baptism. As Christ died, and rose from the dead, so we, by faith, die to sin, and are buried with Christ by immersion, as He was buried in the tomb. So we are to rise from the watery grave, to an entirely new life. See Romans 6:3.

Let us call a few witnesses of the past:

Dupib: "In the first three centuries, they plunged those three times whom they baptized."

Tertullian: "Christ appointed baptism to be administered, not in the name of one but three, Father, Son, and Holy Ghost. Therefore we are baptized, not once but thrice, into every Person, at the mention of each name."

Basil: "By three immersions we administer this important ceremony of baptism."

Luther: "Let the baptist dip her head three times in water."

The Baptist, Methodist, Lutheran, Congregational, Episcopal, Presbyterian, and Roman Catholic Churches all formerly baptized by trine immersion.

BIBLE MONITOR

SEPTEMBER 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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The mode of Christian baptism was changed in the fourth century from trine immersion to single immersion, by the Eunomians who did not believe in the trinity. Trine immersion was practiced in England until the sixteenth century when it was changed to single immersion by the English Baptists who did not believe in the trinity. They also changed the ordinance from a forward to a backward action. Sprinkling, pouring, and single immersion were all introduced into the church by the Roman Catholics, who claim that they have the right to change the ordinances of the New Testament. Many churches are ignorantly following the Catholics in doing the same.

Is water baptism essential to salvation? The Bible says it is. I Peter 3:20 and 21 says it saves. The Bible says there are three things necessary for salvation of the soul: belief, repentance and baptism. None of these alone will do the work of salvation, but when all three are employed God acts for the remission of sins and salvation. Faith alone will not accomplish the forgiveness of sins. Salvation does not come before but during baptism. There is no newness of life until a person has been baptized, Romans 6:3. There is no promise of the gift of the Holy Spirit until a person has been baptized, Acts 2:38. The blood of Jesus Christ cleanses from sin and that blood is applied when a person is baptized. We are baptized into the death of Christ and it was in His death that He shed his blood, Romans 6:3.

Does it make any difference how a person has been baptized? The Bible says, Ephesians 4:5, "One Lord, one faith, one baptism." The word for baptism here is the word baptisma, which means dippings. If it meant only one dip the word would be the Greek word "bapto." The word "bapto" is used in Luke 16:24 and John 13:26.

There is no Christian unity when different people of different beliefs concerning baptism try to take communion together. There is never Christian unity until people gather in harmony in the beliefs of the sac-

red Word. "Open Communion" is just a sham and a pretense, because communion, which means "common union" is impossible until all are agreed.

In obedience to the commands of Christ, we preach the Gospel, baptize those who believe and repent, and this baptism (trine immersion, the only baptism the Bible allows), secures to them the pardon of their sins, and the gift of the Holy Spirit. Jesus commanded trine immersion, Matthew 28: 19. The early church practiced only this form until the Roman Catholic Church did away with it. John 15:14 says, "Ye are my friends, if ye do whatsoever I command you."

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AN HOUR WITH FORTY-SEVEN HIPPIE WOMEN ON SONOMA MOUNTAIN

The thing that really inspired this epistle can best be explained by an outstanding experience that happened right here on this mountain. But first, let me tell of my unhappy childhood, due to the unfaithfulness of my father. He left my mother without any means of support whatsoever. We children were sent out begging for whatever people would give us, until mother gave up. Then most of us were put

out among strangers which added much to the bitterness already in our young hearts.

All through my ministry I used my influence against divorce and remarriage. Before I married my Ann, I was not a Christian and knew little of spiritual things or how to pray. But I got down on my knees and talked to someone that I did not know yet. This was my prayer: "Dear someone up there, I want to marry my darling Ann, but I can't forget what my father did to my mother and us children. I don't want it to happen to my dear Ann, so I am asking you up there, whoever you are, if you see that I am going to do it to my darling, kill me before it ever happens. Thank you."

Now to the outstanding experience. Ann answered our telephone one day to hear a neighbor ask if she might bring some women to our home for counsel, saying these ladies were confused and without guidance. Ann repeated her question to me and received my acceptance of the request. When the phone rang the next morning, it was our lady saying there would be 25 coming. But a few hours later there were 47 of them packed right in our living room. After a few cautious preliminary remarks the council was thrown open for whatsoever they had come for.

QUESTION NUMBER ONE:

"Tell us how to get married and stay married, like you and Ann have for 62 years?" I was compelled to answer them truthfully. (They were "hippies" and most of you know their habits.) Put Jesus into your marriage which will give you true love, and true love never fails. True love makes you first in each other's lives. The greatest trouble with most marriages is that we mistake fleshly desires for love. It is true that there are many kinds of love, but only one true love. If you really love her or him, nothing can ever take her or his place. The thing that breaks up most marriages is lust and a second or third adventure of plurality will not satisfy that lust.

If I were to go back over the 70 years since 1898 that we have belonged to each other, and would try to tell you of the varied experiences we have gone through together, you might raise an eyebrow in doubt. Nevertheless all is written in God's books which will speak for themselves in that day. We shared food when it was scarce, also bedding when it was cold, we stuck together in sickness. I was taught my first real lesson in prayer at the birth of our first son. A doctor was there, but it was a little Christian neighbor lady that refused to stop praying until our son arrived and my darling wife was safe. It made little or no difference what the problem, God was first in our thoughts,

as on the night that a doctor turned to us and said these words: "Don't call me anymore. I have done all that I can for him. This is it." Ann and I were both Christians now and we got down on our knees beside our dying baby, refusing to give him up. There was the silence of death, but at midnight the little fellow said, "Mommie"! We had won through. God had heard us and given us back our baby!

In 1918 when whole families were dying with the flu, my entire family was helpless in bed with it. One midnight I was stricken also. There were no doctors or medicine, but we had a firm grip on the promise of God, and at that critical moment when all seemed lost, one of our boys bounced out of bed and God gave him strength to take over. It was times like this that a wife and mother was tried to the limit, but my little Ann never gave up. We have lived in 13 states, I have preached from ocean to ocean and from border to border. God gave us 11 children, 8 boys and 3 girls, and at this writing, they are all living, all married with families. We have 39 grand-children and 49 great-grandchildren, all living after 62 years. The answer is: Our faith in God through His Son, Jesus Christ! What has kept us together these 62 years? The price that Jesus paid through His suffering and death! Thank you, Father in Heaven.

And now this truth, which may not mean much to this generation, but I must say it because it is the truth. I love my darling Ann more now than I could have thought possible that wonderful Summer 70 years ago when I first met her as she herded the neighborhood cows on the old Galappi Road west of Dayton, Ohio. We were then children ten and fourteen years old.

And now to you dear women who have come to the mountain for counsel: You don't really know what your life holds for you until you fall madly in love, "pure love," with your husband. Make him King of your household, held in highest esteem before your children, so that you will never need to be ashamed of each other. The fact that you are inquiring into so important a matter, tells me that you are not completely satisfied with things as they are in your lives. Life is much like a man panning for gold. It is the gold that he wants and you can have the rest. Or like the man that was winnowing wheat, it was the wheat that mattered. And so it is with you. I feel that you are seeking for the best and will not settle for less.

QUESTION NUMBER TWO: "Elder, would you teach us how to pray?" This question visibly shook me. Had these children really hit the trail that would lead them to God? I asked them, "Why do you ask me to teach you how to pray?"

"Because they tell us that God has answered your prayers." Was it that they thought their needs could be supplied for the mere asking? Would this prove to be the gold mine that these people were looking for? Another came to the mountain one day weeping, saying "Pray for my baby, who is dying from burns received when our home burned down." A part of the people that came with her did not believe in the existence of God. Their faith was in such as witchcraft and not in God. Not realizing that to receive God's favor, one must conform to the will of God, as Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," John 15:7.

If we come to Christ with clean hearts and hands, fully dedicated to His will, He will give us good measure, pressed down, and running over. Why, God is even building a new Heaven and earth for His loved ones and there will be a mansion and all its trimmings. Glory!

In this world, Jesus wants us to ask and ask big, as in John 16:24. "Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full." What could give a man greater joy than to have his prayers answered? Bread for the hungry, health for the family and friends, and salvation for the unsaved, to mention a

few things. But James warns us in James 1:6-8; "But let him ask in Faith, nothing wavering. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." All that I can say is that if you want your prayers answered, come to God on His terms, and there will be no limit to the things that He will give you and yet more thrown in for good measure.

QUESTION NUM. THREE: (from a little lady sitting on the floor) "Could you tell me how I could quit sinning and be nice like other people?" God have mercy. Here was a question coming right out of the hippie colony of San Francisco. The question shook the place. Could I have ran and hid, but the Scripture blocked my way. Like a mighty sword, It demanded that I sanctify the Lord God in my heart and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," I Peter 3: 15. The poor little darling was in her rights. She no doubt had wandered away from a Christian home somewhere, but now wanted to go back to Dad and Mother and the nice people that she knew back home. Dear reader, would you like to take over and answer this child's question?

Mary Magdelene did. She no doubt had gone as deep in sin as

it was possible, but when she surrendered to Jesus, He cleansed her from all sin including the desire, I John 1:9. And now her whole heart, mind and soul were set on serving Jesus. This separated her from the influence that had gotten her in trouble in the first place. You know if you want to keep clean, we will have to quit playing in the dirt: "associating with the old gang."

The little woman that was brought to Christ in John 8:3-4 was taken in adultery in the very act. The fortunate thing for her was that she was brought to Jesus, the only route of escape, there on the rock pile. It was wonderful to hear Jesus say, "Neither do I condemn thee; go, and sin no more." Now she could be like other nice women. Yes, my dear, your only way to a clean life is the Jesus way, and the only way to stay clean is the Jesus way. Religion without Christ, then as now, will only mean the rock pile. Take courage, dear one, and come to Jesus, for He saith, "Him that cometh to me, I will in no wise cast out," John 6:37. God bless all of you for coming and laying your problems at the feet of Jesus. Amen.

These Ashberry folks evidently liked what they heard because in a few days, a young couple came for marriage. But before marrying them I asked them to answer these questions:

Do you believe in God and the

Lord Jesus Christ?

Do you believe in the Bible as the inspired word of God?

Do you promise that you will read it, believe it and do as it teaches you?

There were sixty people attending this wedding. Some said that it was the most beautiful wedding they had ever witnessed.

Put Jesus into your wedding and it will be beautiful!

Elder James F. Swallow
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Santa Rosa, California.

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DISPENSATIONAL TRUTH **THE BIBLE MADE PLAIN** **PART 21**

IN our last article on this subject, we pointed out that, the apostles preached the kingdom of God. Jesus chose the twelve apostles, to go out and they preached it to the Jews, His own. We read in John 1:11, "He came unto His own, and His own received Him not." His own would not receive Him, so He took the kingdom from them and gave it to another Nation. The scriptures are plain on this subject, showing that the disciples preached the kingdom of God, before Pentecost. Likewise they, the apostles, preached it after Pentecost, the same apostles preaching the same kingdom. Acts 8:12, Philip preached it, "But when they believed Philip preaching the things concerning the kingdom of

God, and the name of Jesus Christ, they were baptized, both men and women." They were baptized into Christ, baptized into the Church, or kingdom of God.

Also Paul preached the kingdom of God, as well as the other apostles. Acts 19:8, "And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Acts 28:23, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Was this the same kingdom, Christ set up? We say it was the same kingdom, over which he will rule and reign, in it's second stage, in His Millennium, when He comes to reign, seated on David's throne.

We find Christ and the apostles, preaching a kingdom before Pentecost, the kingdom of heaven, and they preached it as an existing kingdom. Men went into that kingdom. Then we find the same apostles, with Paul added, preaching a kingdom after the day of Pentecost. We understand this to be the same kingdom, if not, what change had taken place? The Bible makes no distinction. Therefore the kingdom preached before Pentecost, was an

assembly of Christ's chosen people and the kingdom of God, preached after Pentecost, after Peter received the keys, was a Church (Assembly) the same assembly, or Body of Christ. The setting up of the everlasting kingdom, which God promised His people, was to be and was, a gradual work. Jesus gave two Parables concerning this. Mark 4: 26-29, "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

"The "seed," which is the word of God, is sown in the kingdom, (Present the Church) during the Church age, which is the waiting period, for the "Bridegroom" to return. The kingdom develops, during this period and produces fruit. The harvest is the end of the world, when the King comes to receive His fruit.

Then after the battle of "Armageddon," at the end of the world, He, Christ, will usher in the second stage, or phase of the kingdom, and sit upon the "Throne of His Glory," for 1000 years with His saints, on this renovated earth, as we understand. The third and last phase of the kingdom will come, after the

Son delivers up the kingdom to His Father, 1 Cor. 15:24-25. After this and after the "Great white throne judgment" and the consignment, will appear the new heaven, the new earth and the new city. This will be the third stage, or phase of the everlasting kingdom of God," when the "New Jerusalem comes down."

Some have suggested, that Christ, was not a king while on earth. They say, if God had a kingdom during that time, on the earth, it was without a King. Let us see, what the Bible says about that question. The wise men said, Matt. 2:2, "Saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." Some say, "He was not king, until He went to heaven," but we say, "He was born king of the Jews." God gave Him a name, "above every name," Phil. 2:9. God by the angel gave Him the name Jesus, Matt. 1:21, "Thou shalt call His name Jesus." Luke and Paul say, that name means, Lord. Luke 2:11, "For unto you is born this day a Saviour which is Christ the Lord," and, "Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:11. Hence, He was king and Lord, from birth. He would rule, and "be priest upon his throne : and the counsel of peace shall be between them both."

The prophet called him king. Zech. 9:9; Matt. 21:4-5. All this was

done that it might be fulfilled. "Tell you daughter of Zion, Rejoice greatly; behold, thy king cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass," and "Blessed is the king that cometh in the name of the Lord, Glory in the highest". Were all these folks mistaken? were they mistaken about the matter? Again, Matt. 27: 11, "And Jesus stood before the governor and the governor asked him, Saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest." No one denied He was King then, except the Jews, who will deny it now? When Christ confesses His kingship, that ought to settle the matter. At the beginning of God's kingdom on the earth, it was small. Just 12 ordained men, sent forth to preach. Christ likened it, in his parable, as being like a grain of mustard seed. Mark 4:30, "And he said, whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

This again shews the perpetuity of the kingdom. Also in Luke 12:32, Jesus said, "Fear not little flock; for

it is your Father's good pleasure to give you the kingdom." Note: Again The nature of the new kingdom, the kingdom of heaven. The Pharisees, though they were great teachers of the law and the prophets, understanding them well, as they supposed, did not know the nature of the Kingdom, that God's kingdom is Spiritual. Luke 17:20-21, "And when he was demanded of the Pharisees, when should the kingdom of God come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo—here! or, Lo there! for, behold, the kingdom of God is within you." Christ's words here, plainly show to us the nature of the kingdom. That it is not that which can be seen or observed, with the natural eye, and not a kingdom of flesh, or of mortality.

Likewise these words to the Pharisees, declare that the kingdom of God had already come, was within their borders, "Within you." Christ was addressing the Pharisees here, which disproves any thought, or teaching, that Christ meant that the kingdom of God was within the natural bodies of Christ's believers neither in the bodies of those wicked Pharisees. Let us ask you a question. Were the Pharisees any more ignorant, of the time and place of the coming in of this kingdom of heaven, than were Christ's own disciples? With all the teaching which the Master had been giving them

concerning its establishment and also in view of the fact that John the Baptist, had came preaching it, Yes and that they also had been sent out to preach it to Israel, as being at hand, they still didn't understand it.

Now, Dear Reader we will shew you, by the Holy Word, that the disciples themselves did not yet understand the nature of the kingdom of God, its purpose, its Spiritual work and progress. This they did not understand, even up to the time and after the death and resurrection of their Saviour.

After the crucifixion, when they were assembled together, they ask Him the following question, Acts 1:6-7, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" "What was in those disciples mind's, do you think? Perhaps they were thinking of God's promise to David, Psa. 132:11. Or could it be they were thinking of Jesus word to them, Matt. 21:43, That the kingdom of God would be taken from them and given to another Nation, "worthy of the fruits thereof?" He was speaking of Israel. "Should those disciples not have remembered His word also that the kingdom of heaven had mysteries, or was a mystery, as he had told them plainly?"

Now note, Mark 4:10-11, "And when he was alone, they that were about with him with the twelve

asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." He had just given them the "parable of the sower," concerning the sowing of the gospel seed for sinners, in the present kingdom (Church) He was setting up. Now note: Jesus answer given to them, as recorded by Luke Acts 1:7, "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

It was given to them to know the mystery of the kingdom, but it was not time for them to know, when it would come into its power over the nations, Spiritual power. The Holy Spirit had not yet been poured out upon them, for which they were to tarry in Jerusalem to receive, to give them this enlightenment. However He the Spirit soon came at Pentecost and then they knew. They then knew their place and work in Christ's kingdom, and they went about that work, with zeal, under the power of the Holy Spirit, working for souls, to come into the Spiritual kingdom of God, accepting Christ as their personal Saviour. Before this the disciples did not seem to understand, all that Christ had been teaching them about the kingdom of heaven being given to them the Jews. Why?

We think because of the nature of

the New Kingdom, that it is not a kingdom of flesh. Likewise the Pharisees; they knew the law, but since they would not accept Christ as their Messiah, and no doubt they were also looking for a fleshly kingdom, such as David's with a visible earthly ruler, such a King and kingdom, hence they did not understand. They without a doubt knew Daniel's interpretation of Nebuchadnezzar's image, however they surely misinterpreted it as being, an everlasting kingdom, which could never be destroyed. "Are you and I confused about the nature of the Kingdom of God, which he promised Israel, and that is not a kingdom of this world"? Note the apostle's words. "For the kingdom of God is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost." No God's kingdom is not of flesh, but of Spirit, not like eating and drinking temporally, but is eating and drinking Spiritually, eating and drinking of Christ. Jesus said that when we pray, we are to pray "Thy Kingdom Come." What does this mean? It means to the writer "thy kingdom come" in all three of its stages, or periods. First, Come into the hearts of men and women, while here in this world. Second, That we pray thy kingdom Come, Christ's kingdom of Glory, His Millennium kingdom, which God appointed unto Him. Third, That thy heavenly, everlasting, triumphant kingdom Come, where both the

Father and the Son shall occupy the Throne for ever and for ever, in the Heavenly City.

To Be Continued

Brother William Root
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NEWS ITEMS

LOVEFEAST DATES

Mountaindale, Md.—September 28.
Bethel, Pa.—October 5.
Walnut Grove, Md.—October 6.
Waynesboro, Pa.—October 12.
Dayton, Va.—October 12.
N. Lancaster, Pa.—October 20.
Englewood, Ohio—October 26.
McClave, Colo.—October 26.
Plevna, Ind.—October 26.
Shrewsbury, Pa.—November 3.
Pleasant Ridge, O.—November 9.

DAYTON, VA.

The Lord willing, the Dayton, Va. congregation expects to hold a Revival, with Eld. Paul Reed as evangelist, beginning October 4 and closing with a Lovefeast on Saturday, October 12. All are invited to attend these services and we desire an interest in your prayers. Please take notice that this changes our Lovefeast this fall, from the fixed date the third Saturday of October to the second Saturday.

Sister Hilda Strayer, cor.

McCLAVE, COLO.

The Lord willing, Bro. Hayes Reed of Modesto, California, will conduct Revival Services at the Cloverleaf Dunkard Brethren church, October 13—27. The Communion meeting will be Saturday, October 26, beginning at 10:30 in the forenoon, with service at the Lord's tables in the evening. Come and worship with us in these services.

Sister Rosella Kasza, Cor.

GRANDVIEW, MO.

The Lord willing, the Grandview congregation will hold a series of meetings, beginning October 20 and ending October 27. Eld. Dale Jamison will be the evangelist. There will be meetings all day Saturday, 26th and Sunday, 27th. We pray that everyone who can, will come and enjoy these services with us.

Sister Jolene Andrews, cor.

TORREON NAVAJO MISSION

Dear Friends:

We have been quite a while finding out who donated the molasses but now have the information and we want to send you our thanks for it! We do appreciate this and thank you, may God bless you. Harold Drake gave us some pecans and I use the molasses with them to make pecan pie, it works fine and is

Bob's favorite pie.

We are having nice Fall weather. The Indian corn in the bottomland has frosted, we are a little higher and hasn't hit us yet. Monday was the first day of school and Mary Alice began second grade. She likes school real well and gets along fine.

David's parents are still with us and we are glad for their help and presence. We have two real good boys who have fit right in to our work here—Bob Carpenter and Gordon Jamison.

Thanking you again,
In Christian love,
Mildred Skiles.

LOVEFEAST CORRECTION

The Waynesboro lovefeast is on October 12, instead of October 19 as reported in the August 15 issue.

NOTICE

The Bethel congregation, the Lord willing, will have their Fall Lovefeast on Saturday, October, 5. Services beginning at 10:00 A.M. Saturday morning, dinner served, services at 2 P.M. and Communion in the evening. Please come and enjoy these services with us.

Sister Darlene Longenecher, cor.

CONFERENCE IMPRESSIONS

The General Conference of 1968 will surely be long-remembered by

all who were privileged to attend. There were many youth who attended this conference. Their christian conduct, and interest in the service's was commendable.

The faithful soldiers of the cross who were present, were active in their christian witness; this being an incentive to the youth, to continue faithfully in their christian endeavor.

The ministering brethren were certainly led by the Holy Spirit in bringing to our ears, minds and hearts the whole counsel of God. We were especially admonished to be pure in our doctrine and practice, whatever the consequences. From far and near came our ministering brethren to convey to us many thoughts on the Church—its task, its unchanging doctrine, its message, its concern, its power and authority, its ministry, its separation from the world and its past, present and future state. Each of us must have these thoughts in our hearts if the Church is to fulfill her purpose in this world or the next.

The other quality so noticeable was the missionary spirit of this Conference. We saw the Lord work in the hearts and lives of men, women and young people. The Devil must have felt very defeated and depressed when he saw this spirit prevailing. Yea, prevailing to the extent, seven souls determined to follow God aright. This missionary spirit was intensified by the presence

of Brother and Sister Toledo from Torreon, part of the harvest of past missionary endeavors. Certainly the scene of these decisions and of the baptism should energize all of us, that we might see these scenes repeated within our home congregations.

The Devil may have been given a defeat at Conference. He may have been frustrated by the exemplary conduct of old and young and by the prevalence of the missionary spirit. But he is still active in our lives and in our congregations, so we must not let down the bars. We must not be complacent rather we must redouble our efforts; the Devil knows now we are a live body so he will be more ambitious in his effort to overcome us. If we rest on the laurels of Conference the Devil will have, in the end, won the victory.

Conference offered another precious, seldom-available opportunity to fellowship with the Lord's Earthly Saints. The bonds of Christian love were strengthened and lengthened as we renewed acquaintances and forged new ones. These bonds were evident throughout the meeting; the Church's business was conducted with hearts and minds set on preserving this spirit. The same spirit that should pervade our lives daily.

Whether we were privileged to attend this annual congregation of souls, intent on the Church's welfare or whether we were content to stay by the staff at home, we should

each feel the responsibility of preserving the spirit of love, the spirit of order and the spirit of sharing our faith and practice. May we be in a place that the Lord can fully use us.

In Christian Love,
 Brother Milton Cook
 40278 Lincoln
 Beaumont, California 92223

W E E D S

MATTHEW 13:3-9, "Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth; and forwith they sprang because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. Some fell among thorns; and because they had no root they withered away. Some fell among thorns; and the thorns sprung up and choked them: But other fell into good ground, and brought forth sixty-fold, some thirty-fold Who hath ears to hear, let him hear."

I have been working in my yard recently, after too long a period of neglect. The lawn was overgrown, weeds had taken over the garden, and as I worked I wondered if I could get a lesson from my work. I had a legitimate excuse, I thought, for having neglected my yard: but I got to thinking about a sermon

I heard several years ago. The more I thought about it I felt there was a lesson here.

What must I do to be lost? Nothing! What must I do to have weeds take over? Nothing!

Weeds do not need good soil or even much moisture. The devil does not need encouragement either.

Jesus said, that while men slept, the enemy came and sowed tares. He said the enemy that sowed the tares is the devil.

So it is while we are at ease that the devil finds it easy to deceive us.

There is the deceitfulness of riches. The devil says, All this will I give you. Then there are the cares of this life. How they do keep us from doing the things we ought to do. In our yard and garden the weeds spring up. In our lives the thorns do spring up and choke out peace and joy like discontent or an angry word.

HEBREWS 12:14-15, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Anger, wrath, malice, backbiting and gossiping all choke out the good in our lives. These are careless weeds in our lives. Nip them while they are small.

Another thought in the parable Jesus told was, that the good seed that fell in stoney places withered

and died because they had no root. Unless we are connected to the root we wither and die. Jesus said, I am the vine, which is Jesus. Our Garden will blossom with Patience, Love, Joy, Kindness, Gentleness, Meekness and Peace. We will want to keep the weeds out.

COLOSSIANS 2:6-7, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Sometimes people who do not even profess to be Christians are found to be doing deeds of kindness and love. These are surprise lilies that spring up where least expected.

Might not complacency be another weed to be gotten rid of? I've put in my two cents worth, or I've done my good deed for the day, we say, but is that really enough? MARK 12:42-44. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him, his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. We must take heed to ourselves, lest the deceitfulness of riches or cares of this life cause us to forget that:

Jesus paid it all,

ALL to Him we owe.

I still must battle weeds in my yard and garden. I still must battle weeds in my heart. The point to remember is that when I do nothing, the weeds get a headstart. They will always be popping up, but the time to get ahead of them is when they are small. I want to keep my life's garden free of weeds, if possible — and it is: Praise God, for as the Apostle Paul said, I can DO all things through Christ who strengtheneth me.

In the cool of the day He walks
with me,
In the rose-bordered way He talks
with me.

In love's holy union and sacred
communion,
In the Garden of my Heart

Sister Edyth Kline
11313 El Pomar Ave.,
Waterford, Calif. 95386.

RULES FOR DAILY LIFE:

BEGIN THE DAY

WITH GOD;

Kneel down to Him in prayer;
Lift up thy heart to His abode.
And see His love to Share.

OPEN THE BOOK OF GOD,

And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

GO THROUGH THE DAY

WITH GOD,
 Whatever thy work may be;
 Where'er thou art — at home,
 abroad,
 He still is near to thee.

CONVERSE IN MIND
 WITH GOD,
 Thy spirit heavenward raise;
 Acknowledge every good bestowed,
 And offer grateful praise.

CONCLUDE THE DAY
 WITH GOD,
 Thy sins to Him confess;
 Trust in the Lord's atoning blood,
 And plead His righteousness.

LIE DOWN AT NIGHT
 WITH GOD,
 Who gives His servants sleep;
 And when thou tread'st the vale of
 death,
 He will thee guard and keep."

Sel. by

Sister Phyllis J. Swallow

THE BIBLE

I have thought, I am a creature of
 a day
 Passing through life as an arrow
 through the air.
 I am a spirit come from God and
 returning to God,
 Just hovering over the great gulf.
 Till a few moments hence I am no
 more seen,
 I drop into an unchangeable eter-
 nity.

I want to know one thing, the way
 to Heaven,
 How to land safe on that happy
 shore.

God Himself has condescended to
 teach the way,
 For this very end He came from
 Heaven.

He has written it down in a Book
 Oh give me that book.

At any price, give me the Book of
 God, alas

Here is knowledge enough for
 me.

Let me be a man of one Book
 Here then I am, far from the
 busy ways of men.

I sit down alone,

Only God is here.

In His presence I open, I read
 His Book,

For this end, to find the way to
 Heaven.

—Sel. by Montez Sigler

PREACH THE WORD

The apostle Paul in writing to his
 spiritual son Timothy, told him to,
 "Preach the word; be instant in
 season, out of season; reprove, re-
 buke, exhort with all longsuffering
 and doctrine." Is this being done in
 the churches today? We read in
 Rev. 22:19 of the penalty that those
 will receive, who do not preach the
 whole Gospel.

Surely we should thoroughly
 study the Word, so that we will not

be misled by those who leave out: the blood, the divinity of Christ, baptism, feet-washing, the holy kiss, the Lord's supper and the anointing service. Besides these omissions they advocate "only believe" and Christ will do the rest or that He has already done the rest. Read and see what James has to say about this, Jas. 2:16-20. So we see we also have some things to do. We believe all of God's promises are conditional. They are only available to those who fulfill the requirements. How can we expect to receive the promises in John 14 and yet refuse to do the things of which we are told to do in John 13?

Why do we want to disregard the Word in many things and especially concerning the authority of the church? The church has certain rules and regulations which are to help us live closer to the teachings of our Lord and Saviour. If we are ashamed to follow the rules of God and the church, in regards to non-conformity and non-resistance for instance, I believe that the church would be better off without us.

Mankind in general does not seem to realize that Christ is coming again, Acts 1:11. Could it be that we don't want Him to come again, because we think we can thus escape punishment? People seem to think we can create our own Utopia, but the Word teaches us just the opposite. We will have no peace (except that which is in our minds)

until Jesus comes again to rule over the world.

Do we believe that the Bible is the Word of God? or as some say, it contains the Word of God, see 2 Tim. 3:16 and John 5:39. May we study and obey the Word, so that we shall not be as the foolish virgins, who neglected to have extra oil for their vessels and thus be shut out from the marriage supper of the Lamb. In christian love:

Bro. Willard Beam

Route 2, Box 68,

Greentown, Ind. 46936

PEACE, PEACEABLE, PEACEMAKERS

The second principle we should consider in Romans 12 is co-operation. This is clearly taught in verses 4-9. Paul's first point is that in Christ we are related to each other as the members of our bodies are related. We use our hands for many purposes. We can use them to feel our way about, but how much more efficient is our service for others when we do not need to use our hands to find our way! Our eyes can help us get around much more quickly, and our hands are thus made more efficient.

I visited a home for unfortunate children. In it was a girl who had no legs. She used her arms for moving about. She could go almost anywhere about the home, but she was handicapped. She could not

carry things about as others could for she needed to use her arms to move herself.

The longer we think on the analogy Paul uses here the more we realize our close relationship to each other. It takes each of these members to make a complete body. These members depend upon each other, and all work together for the best interests of the body. There are times when some of the members of our body are afflicted. When such a condition is serious the rest of the body may need to put forth all its efforts toward the restoring of that member.

In carrying the analogy further, Paul says that these different members have different gifts given to them according to grace. In each of the verses, 6—9, Paul makes use of the word "let." The use of this word indicates that the restraint is taken away and the natural result is allowed to manifest itself. "Let us," "let him," and "let." What a wonderful organization or organism where each one uses his gift to its full capacity, where each one is permitted to use his gift unhindered and unrestrained by others and love is "let" to express itself sincerely and without respect! How narrow and selfish is that one who is not willing to open his life to the Lord to use the gift that has been given to him for the common good of the cause! The grace and gift of God should be released through us. May

we open the "will-gate" and "let" God reveal His Son in us.

Jesus, in giving the Parable of the Talents says, "Unto one he gave five talents, to another two, and to another one," Matt. 25:15. Let no one assume that he has been given all the gifts of grace. Others have also received of the gifts, and those gifts should not be hindered by anyone. Perhaps theirs is the part to "give," to "rule," and to show "mercy." These are also necessary in the program of God. The cause will prosper in proportion to the free exercise of these abilities. "Let love"—and this is the oil that provides for whatever may be otherwise lacking. Charity, love, "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth," I Cor. 13:7—8. There is no chance for trouble in a group where each one "lets" himself be used to the fullness of his ability, where no one is restrained in using his gift by others, and where love is "let" to full flow.

The third of these principles is adaptability. This principle is taught in verses 11—15. In verse 11 we are shown how to adapt our business to our religion. Some professed Christians are bold in their profession of holiness but neglectful in business relations. They are slack in meeting their obligations, careless in their vocation, and neglectful with their property. Such a life is not a credit to the Christian

profession.

On the other extreme is the professing Christian who is so diligently engaged in the affairs of this life that "the deceitfulness of riches, and lusts of other things entering in, choke the word," Mark 4:19. Such persons may not wish to be unfaithful to the Lord or to the promise they have made, but business just takes up their time and energy so that they have little time for reading the Word, for prayer, for Christian fellowship, and for service. In these words we have a wonderful balance. "Not slothful in business, fervent in spirit, serving the Lord." This puts the Christian testimony into business, life and energy into spiritual things, and renders service rightly.

Verse 12 gives us the formula for adjusting ourselves to our troubles and tribulations. I marvel at the testimony of Paul. "But we glory in tribulation," Rom. 5:3. He says he glories in tribulation because it works patience. How many Christians are desirous enough that the grace of patience be developed in their lives that they will say they glory in tribulation because it works patience!

In this verse, as in Romans 5:2, Paul brings in the thought of hope. No one has the opportunity of rejoicing in hope as the Christian has. There is no looked-for meeting so glorious as that of the Christian meeting his Saviour when He re-

turns to receive the church as His beloved bride. There is no promised reward so rich as the crown of righteousness which is promised to those who love His appearing.

We are to take our hopes and tribulations to the Lord in prayer. Men may be able to afflict our bodies, they may deprive us of many cherished blessings, but all the powers of earth and hell are not able to take away the privilege of prayer. Daniel had a good prayer habit. Three times a day he opened his window and prayed toward Jerusalem. This was the secret of his success, courage, and endurance.

Verses 13, 14, and 15 deal with our relations to others. Jesus wisely said, "The poor ye have always with you." It is a blessing of the Lord that we are among those who can give. We usually think of giving money or goods. That is part of our giving, but often we also have occasion to give of our time or service. Christ "gave himself for us." Giving is a natural virtue of every child of God. It is part of his life. He wants to share with others the blessings that have been given to him. In fact, the only real way of enjoying our blessings is to share them. "Freely ye have received, freely give," Matt. 10:8. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20:35.

One would naturally think that the teaching in verse 14, "Bless

them which persecute you, bless and curse not," would rightly belong in the last division of this chapter. But often the greatest suffering is caused by the treatment we receive from those of our own group, people who want to be peaceable, and who call themselves saints. They do not mean to make our way hard. They do not mean to add to our sorrows. They want only to stand for the truth and witness in defense of the Gospel. They may be as honest as anybody. They may be truly zealous for the right. Yet what they do and how they do things makes it very difficult for others. To the Philippians Paul writes that there are some who "preach Christ of contention, not sincerely, supposing to add affliction to my bonds," Phil. 1:16. This is a real example of having victory over persecution. These persecutors "preached Christ" even though it was in pretense. Preaching Christ was Paul's great concern, so even though it was not done out of the best motive Paul rejoiced that Christ was preached.

Think of that great apostle, while bound in the prison at Rome, praying, Lord, bless the efforts that are put forth by my opponents in preaching Christ. Lord, you know the great need of making Christ known unto the world, and even though these opponents are preaching with the hope of adding to my affliction will You bless their message to those who hear that they

may believe on Jesus Christ and be saved. Bless, too, the preachers that Christ may come into their lives and change their hearts. Help me to bear patiently and to endure willingly that Christ may be magnified in me.

It is often true that much of what we feel we are made to suffer from our friends is only our misinterpretation of their motives. We are so sensitive that we take what was meant for good as being for evil. We take for evil intent what was not meant for us at all and suffer much by it. We think of ourselves as martyrs for the cross of Christ. Our suffering is quite real to ourselves, but it is all of our own imagination. What a pity if in such circumstances we would curse and so wound others! In the end we will say the teaching is good, "Bless, and curse not."

"Rejoice with them that do rejoice, and weep," verse 15. Another has well said, "Each time we share our joys with others the joy is doubled, but when we share our sorrows they are halved." Our own lives are made richer, and others are made richer and much happier when we are able to enter into their joys. We are glad to see them blessed. The common fault is that we become envious when we see others rejoicing. We fail to appreciate when others have blessings and joys that are richer and fuller than ours. John the Baptist was the

world's greatest example in this. When his disciples told him that Jesus whom he had baptized and announced as the "Lamb of God" was having a larger following than he, John said, "He must increase, but I must decrease." He rejoiced in seeing others being attracted to the Lamb of God even though it meant less following for himself. Is it your joy to see others rejoicing?

A minister hastened to a home in his parish as soon as he heard that their child had drowned. The question in his mind was, "How can I help these suffering parents?" Some years before in his home had been saddened by the accidental loss of their child. That evening as he took the hand of the sorrowing mother her first words were, "Pastor, you can understand." Then, like never before, he learned what it meant to share sorrows with others. Somehow that mother received a lift by feeling that here was another who could enter into the depth of her grief. We are not desirous of sorrows. There is something about them which causes us to draw back. But we need not draw back and try to avoid the sorrows of others. Sorrows have an enriching effect upon our lives. Somehow they help us share with others and to reach others' emotions. That is a blessing to both. "Weep with them that weep."

DAILY DEVOTIONS FOR OCTOBER 1968

GOD IS LOVE

Memory verse, John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Tues. 1—Deut. 4:31-40.

Wed. 2—Deut. 7:6-16.

Thurs. 3—Deut. 10:12-22.

Fri. 4—Psa. 103:1-22.

Sat. 5—Psa. 146:1-10.

Memory verse, I John 3:1, "Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Sun. 6—Isa. 38:1-22.

Mon. 7—Isa. 43:1-21.

Tues. 8—Isa. 63:1-19.

Wed. 9—Jer. 31:1-17.

Thurs. 10—Hos. 11:1-4, 14:1-9.

Fri. 11—John 3:1-21.

Sat. 12—John 10:1-18.

Memory verse, John 13:34, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Sun. 13—John 13:1-38.

Mon. 14—John 14:1-31.

Tues. 15—John 15:1-27.

Wed. 16—John 16:1-33.

Thurs. 17—John 17:1-26.

Fri. 18—Rom. 5:1-21.

Sat. 19—Rom. 8:24-39.
Memory verse, Rom. 5:8, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Sun. 20—II Cor. 5:1-21.

Mon. 21—Gal. 2:16-21.

Tues. 22—Eph. 2:1-22.

Wed. 23—Eph. 3:1-21.

Thurs. 24—Eph. 5:1-33.

Fri. 25—II Thess. 2:1-17.

Sat. 26—Titus 3:1-15.

Memory verse, I John 4:16, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

Sun. 27—I John 2:1-29.

Mon. 28—I John 3:1-24.

Tues. 29—I John 4:1-21.

Wed. 30—Rev. 1:4-20.

Thurs. 31—Rev. 3:7-22.

SUNDAY SCHOOL LESSONS FOR OCTOBER 1968

PRIMARY LESSONS

Oct. 6—God, The Trinity. Deut. 6:1 Cor. 8:4, 6; Isa. 45: 20—22; Prov. 30:4; Gen. 1:1, 26, 3:22; Jno. 14:26; Matt. 3:16—17.

Oct. 13—God, His attributes. Psalms 90:2; Jer. 10:10; Mal. 3:6; Psalms 139:7-12; I Kings 8:39; I John 3:20; Isa. 40:12—18.

Oct. 20—God, The Authority and Power of His Word. Heb. 4:12; 2 Tim. 3:16—17; 2 Peter 1:19—21; Isa. 14:24; Psalms 110:1—5, 138:2; Rev. 1:1—3.

10, 11, 22:18—19. Note the many references in Gen. 1, "God said—and it was so."

Oct. 27—The Creation. Gen. 1:1—25, 30:2:6; Jer. 51:15; Isa. 45:5—7, 9, 11, 12, 15—19; Rom. 1:20.

ADULT LESSONS

Oct. 6—Sudden Destruction.

I Thess. 5:1—28.

Oct. 13—Power of Satan revealed. 2 Thess. 2:1—17.

Oct. 20—The Teachings of Christ Himself concerning His coming again. Matt. 24:1—13.

Oct. 27—Sign of the Fig Tree. Matt. 24:14—35.

HYPOCRITES

The man who says he is kept away from church by hypocrites, is not influenced by them to stay away from anywhere else. Business is full of them, but if sees a chance to make some money, he does not stop because of them. Society is crowded with them, and yet he never thinks of becoming a hermit. Married life is full of them, but that does not make him remain a bachelor. Hell is full of them, and yet he is not doing a thing to keep from going there.

Selected by Jeanette Poorman

Because of sin death had a beginning, and by death sin had an ending.

BIBLE MONITOR

VOL. XLVI

OCTOBER 1, 1968

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHOLE-HEARTED RELIGION

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Mal. 2:8,10. The "covenant of Levi" consisted of three things: 1. They were to be the servants of the God of Heaven and He would be their God and bless them. 2. They were not to inter-marry with the heathen nations. 3. The people were to offer their tithes and offerings unto the God of heaven.

However we find that the Jewish people had broken every part of this covenant. As a result God had failed to bless and protect them and they were a failure as a nation. They not only broke their covenant with God, but they also had lost concern for

one another. A people united to their God will be united together. When we lose respect for God, who created us, we also lose respect for one another and therefore have lost all ability to work towards one purpose in life.

"But to us there is but one God, the Father, of whom are all things, and we in him and one Lord Jesus Christ, by whom all things, and we by him", I Cor. 8:6. Dear readers, is this true of each of us? If it is we can be a mighty fortress for our God. One God, one interest, one purpose in life, one goal and therefore one glorious reward. "Of whom are all things" our faith is unfeigned and "we are in Him." Jesus Christ is now our Lord, our ruler, our leader, the influence of all things pertaining unto us. "And we by him" all things which constitute "we" are by, through and in Him. Can anyone say that this is not the way our life should be in our Lord and Saviour, but is it thus?

"Even from the days of your

fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts," Mal 3:7. Here we find a very sad condition of any people. This was not someone's idea of the doings of the Jews, but it was God's record. Is it any wonder that God has forsaken them. Could it be that God has forsaken America for the same reason? What is the condition of each of us individually? Just because our name is on some church record, does not say that we are keeping all the ordinances of God. A church is only the means by which we may be able to keep His ordinances and the matter of actually keeping them must come through the heart or mind of each of us.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers, lest I come and smite the earth with a curse," Mal. 4:5—6. We find Almighty God gave a glorious promise to even a disobedient people. Alas, what have they done with this wonderful promise? Have they accepted this God-given promise? (Jesus Christ the Saviour of all mankind)? How many of us have fully accepted Him? Yes, there is much religion in the world but how much whole-hearted religion? God does not want one little part of our talents, He must have all or

none. His covenant was on condition that they would be His people. He is not satisfied that we look unto Him in adversity only, simply when we have nowhere else to turn for help.

Why do we not find peace and love for one another upon the earth? God has devised His commandments for our every good. "And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart," Jer. 18:12. Under such a decision it is no wonder that God has withheld many of His blessings from us. Am I among the unfaithful, who will set their own judgment against that of Almighty God? The mother of Jesus gave very good advice, which would do each of us an abundance of good and would bring unto each of us much peace and happiness, "Whatsoever He saith unto you, do it."

—o— **SOUTH FULTON, ILL.**

Sermon of Brother Roy Swihart: To speak the Word of God, I need the help of the Word of God, the Bible, Psa. 116:1-19. We can appreciate a God who has ears that are not heavy and an arm that is not short. He inclined His ear because the Psalmist came to Him, seeking His presence and His guidance. David had trouble and sorrow, in this condition he asked for deliverance and mercy. God delivered his feet from falling.

We have been in this same condition, turmoil and loss of rest. David found help and we can too. The soul that sinneth shall die. We need to be delivered from this sinful state. We all have sinned and come short, yet God loved us while we were His enemies. We hear His words and believe that we pass from death to life. He delivered mine eyes from tears. Anything that is contrary to the Will of God brings tears and sorrow to our life and loss of communion with God. Sin has a devastating effect in our life. "Deliver me from tears" there are different kinds of tears. A christian sorrows for his shortcomings, but he has one he can go to, anchor his soul and find what he cannot find in himself.

We are taught that we are saved by grace. God plans that we fill our life with good works. We once fell from this grace and now we are brought back by the Cross, by the intercessor. Christ is interceding for us at this moment, He was tempted in all points as we are and so He is a faithful High Priest. He interceded for Peter. Peter wept tears of sorrow, He prayed for Peter and prays for us. John 17. He prays for all who follow Him now. He prays not for us to be taken out of the world, but that we may be kept from the evil of it.

Our walking together proves to the world that we have love one to another and that we are His disciples. We are lights in the world, in

a crooked and perverse nation. I am thankful that we can have a peaceful relation with God. Blessed is he whose sins are covered. We then can expect to have blessed happiness, because sin brings sorrow. Blessed is he to whom sin is not imputed. There are problems in life but we can find help. David said, "I acknowledge my sin." He was distressed but he laid his sin at the cross and found peace. He tells us to find peace the same way.

The Psalmist gives us such encouragement that a flood of sin will not encompass us. The blessedness of forgiveness, He will subdue our iniquities and cast all sins into the depths of the sea, Micah 7:19. This is the goodness of God. There is no peace when things are contrary to the Will of God. Peter wept tears of grief and remorse when he denied Christ, yet it was Peter who could say to us, "Whom having not seen ye love, in whom though now ye see Him not, yet believing, ye rejoice with unspeakable joy and full of glory." Paul called himself "chiefest of sinners" yet of great glory. How could Peter and Paul do this? Because God forgave their sins

We are dead in sins, but quickened together we have our trespasses forgiven. The Holy Spirit lives in our heart and mind and directs our life. I am thankful for the provision that God made for each of us. Jesus prayed for the soldiers at the Cross, "forgive them for they know

BIBLE MONITOR

OCTOBER 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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not what they do." Those tears in the garden were not for Jesus, they were for us and we should appreciate this intercession.

The prodigal son did not know truth until he came to himself. May we come to God also. During the life of Jesus He came into contact with many classes and conditions of people. He saw something good in all of them, the fishermen, the tax collector, the tent maker. One soul is worth more than the whole world. In some way we can help someone find salvation. God sent Jesus to seek and save. Now we can seek the depths of good in others. We can be a blessing to those we associate with.

We must give up those things that hinder our love. The fruits of the

Spirit of love are: tenderness, kindness, joy, peace and longsuffering, Gal. 5:22. The works of the flesh need to be subdued. This is getting to the root of the flesh, such works are: adultery, uncleanness, idolatry, hatred, strife, drunkenness and such like, Gal. 5:19-21. Paul says, "Christ liveth in me" which is the secret of christian life. We cannot see it but we see it's results. I am thankful that God gave us praise, honor, thanksgiving and encouragement, that we will not be ashamed of Him or His Word. We pray everyone will realize they may come and take of the water of life freely.

Second speaker, Brother Gunderman: It is always a pleasure to worship with you. We feel we receive more blessings than we are able to give out. We are told we come here to strengthen you, but we feel we are the ones made stronger by our visits here.

Text, Food for thought, Psa. 12:4. Our tongue is a powerful thing. Strong words do not make expressions of love. Our lips are our own, but they do not always express love. The love we have one to another will determine our happiness, especially if we practice the instruction found in Psa. 119:9. Taking heed to God's Word and taking heed how we speak. Solomon tells us that wisdom strengthens wise men, more than ten mighty men which are in a city. He says there is not a just man on earth that sinneth not. The in-

justice may not always be done with the lips, our work or by the law of the land. If we have not committed sins by any of these methods, it may be committed by omission.

We might repent of all evil or dishonesty we have done, but if we have not done that which we should have done, we sin. We ought to repent, not only of what we should not have done, but also repent for not doing the things we should have done. The sin of omission is just as bad as the sin of commission. If you do not remember anything else I say, I pray you will remember about the sin of omission. We do not repent often enough for the sin of omission. In Matt. 23:23-28 Jesus taught how extremely serious the sin of omission is. He called the Scribes and Pharisees hypocrites and blind guides. He said, Woe unto you for omitting the weightier matters of the law "judgment, mercy and faith." Jesus tells us we are to give tithes and gifts and not to leave mercy and faith undone. David prayed that God will create in him a clean heart and to renew a right spirit within him, Psalms 51:10. One little word, love: it is so natural that we think we have loved others enough. A husband and wife saw their marriage in trouble. They had enough love left for each other to reason and counsel about their future. They decided to plant a tree together. If it grew they would live together. If it died they would sepa-

rate. The little spark of love grew as they watered their tree, watching it take life and grow.

Let our love grow as we water our tree of life. If we stay with the Saviour we will stay with one another. The Bible teaches us to not let the sun go down on our wrath. Water the tree with kindness to one another, that it may not die. In Acts 17:16-23, the Epicurean philosophers called Paul a babbler and a setter forth of strange gods, but they wanted him to tell them about this strange God. Paul told them he thought they were too superstitious in all things. As I passed by and beheld your devotions I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. Declaring Jesus to those people in idolatrous Athens was part of the work God gave Paul to do, after his conversion as he said "Lord what wilt thou have me to do?"

I believe we all, even those who have labored nearly a lifetime, still need to say to God "What wilt thou have me do?" Many are lost, why? because they do not search for the truth. Modern man listens to philosophers. Philosophy sometimes gives us food for thought, but carrying it beyond God's Word becomes dangerous. Philosophers explain that Jesus was just a good man. They deny His Virgin birth and deny that Joseph was a righteous man.

Man boasts about "lips that are our own." I am not speaking against knowledge and education, but be careful where you seek it. 2 Peter 2:1, warns of false prophets among the people, even denying the Lord that bought them. It seems that this deceitfulness would soon be over. Are there not followers, for any speaker and teacher of almost anything? When I was a boy I was trying to follow the footsteps of my step-father in a corn field, to avoid the sticky mud. Seeing me trying to step in his tracks, he thought he would make a bit of fun by taking longer steps. Unfortunately he made a mis-step and dislocated his ankle, thus disabling himself. My stepping in his footprints caused him to suffer. This gave me a lesson, that convinced me that we should not walk so close to another that we might cause them to do something they otherwise not do.

We all have someone we look up to and admire very much. When they suffer we suffer. We often hear the expression, I did not get a thing out of that sermon. If you do not get the ministers message, you should have gained some good from the Scripture that he read. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 Tim. 2:15.

We are made to realize Noah's faithfulness. He loved the Word or he could not have endured one hun-

dren-twenty years of building the Ark. He did exactly what God told him to do. Noah could have said, We'll pitch it just on the outside. That was not enough, for God had said on the inside too. Or Noah could have said, We need a window on each side. I believe that God did not want Noah to see the suffering of dying people. Many must have come to the Ark, for Noah was their neighbor. He might have been tempted to open a window to let a neighbor in, by doing this he would have been lost also. Little things, that we think are insignificant, may mean life or death to us spiritually.

Lot had to choose. He lost some of the best things in his life because of the small things, which the wicked city of Sodom thought were not necessary. Remember the lesson of Jonah when he neglected to go to Nineveh. The lesson for us is: Do not neglect to do what God tells us. If every leader of every religious organization would preach repentance, we would never need to fear the destruction of America. God scattered His people but He did not forget them. His arm is stretched out to preserve the Jewish people on their way to Jerusalem. Prophecy is being fulfilled. The temple of Judah will be built. I do not know whether it will take one year or fifty years, but it will be built just as Noah built the Ark. I believe Judah will again have a place to worship

The Jews are gathering rapidly

back to their homeland. Germany (Gomer) once persecuted and killed more Jews than any other Country. According to the Bible Gomer (Germany) will one day fight for Judah. All the Jews will be brought from the four corners of the earth to become one great nation, because God is with them. There is a difference between Israel and Judah. Israel was scattered, Judah stayed close. Prophecy was fulfilled in the six-day war between Israel and Egypt. Zech. 8:7-8, God saved His people from the East country and from the West country.

The love of God for His people is great He promised that they would number as the stars and as the sands of the sea. He shows His love for the Jews in America by His blessings. Gentiles waste the things by which the Jews become wealthy. God desires His people to come back with much goods. God is still remembering His people, redeeming His people, redeeming them. He blesses them because He loves them. I wish you and I could realize that we have the same hope as sons and daughters. We are going through troublesome times because we have our own way. We may be filled with good works and be denying the power thereof. With all our efforts we may yet greet Jesus with empty hands. No wonder there will be weeping and wailing.

Those good works must be coupled with the love of Jesus. Let us

labor in the Lord's service. Let us want to do His work with a heart of love. God does not expect us to do more than He gives us talent for. I often wonder what the napkin was, which hid the talent, selfishness, greed, dishonesty or some other vice? "Let us press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:14. When Jesus sees us through this life we will reign forever in peace and joy.

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DISPENSATIONAL TRUTH

THE BIBLE MADE PLAIN

PART 22

Readers, who have been following these articles, will know, we have fully introduced the ushering in of the sixth Dispensation of the world, in the second age of the same. Also we will now discuss the Church period of this age, which will take us to the time of Christ's return for the Church, which is also His Bride and Body. Some commentators deny that the "Bride" of Christ is the "Body" of Christ. As we proceed, we will try to clearly answer some of these questions from the Holy Scriptures. We believe there is no distinction between the Body and the Bride of Christ, and that they are His Church. We have stated in previous articles, our position, that the Church of Christ and

the Kingdom of God (of Heaven) are the same in the first period of God's everlasting kingdom.

Now our study of the Church of Christ. (A) What it is not and then (B) What the Church is. The Church is not a continuation of the Jewish, or Israelite Dispensation, of the Fifth Dispensation. The Church is not under Moses and the law, but under Christ and under God's Grace. As pointed out before, the Church is not, neither can it ever be as a fleshly kingdom, but a Spiritual Kingdom, in it's nature.

Now let us note what the Church is. (1) It is an entirely new Dispensation of Grace. (2) It is compared to a House of God. We say a Spiritual system, a called out assembly of personal, Christian believers, forming a Spiritual Temple. A body of people, an organization, or an Organism of God. 1 Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God (showing that it has a visible body or assembly), which is the church of the living God, the pillar and ground of the truth."

This shows the Church to be a system of Doctrine, and we might say practice as well. As we have shown in a previous article, Christ, the "Branch" was to be and is the Builder of the Spiritual Temple, and to bear the glory of it, Zech. 6:12-13. Please note this reference. Some hold to the doctrine, that the

temple of our human body, constitutes the Church and that the Church is an invisible Body. We disagree on this point. It is true our bodies (mortal) are temples, for the indwelling of the Holy Spirit, but no where does the Bible say they constitute the Church.

1 Cor. 3:16-17, "Know ye not that ye are the temple of God? Created by God, as a temple for the indwelling of the Spirit and soul of man) and that the Spirit of God dwelleth in you? (those who are born into God's kingdom, or Church) If any man defile the temple of God, (his mortal body, or Christ's Spiritual Body the Church) him shall God destroy; for the temple of God is holy, which temple ye are." Here the human bodies of believers, saints in Christ are used as symbols, of God's Holy Temple. Their bodies are to be kept clean and pure in God's sight, Eph. 5:25-27. Fit-temples, for the indwelling of the Holy Spirit and worship, and not that the Church is something invisible in them.

The Church is a place of worship, symbolized by Jacob of Old, at Bethel. A place in which to meet the Lord. Jacob, as did the Apostle Paul, called it the "House of God." Gen. 28:22-23, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place: and I knew it not. And he was afraid, How dreadful is this place: this is none other but the house of God, and this

is the gate of heaven. And this stone, which I have set for a pillar shall be God's house."

The Church is a body of believers. Please note all the assemblies in the Body, the Church, in all the Holy Epistles. Hence, is the Church of Christ visible, or invisible? Is it organization, or non-organization? We say it is God's organization and is the "Faith once delivered unto the saints." God offered his church, 1-Cor. 12:28; Eph. 4:11-12. Again, the Church is a body of believers. 1 Cor. 12:27, "Now ye are the body of Christ, and members in particular." It is our purpose to study with you the Church as the Body of Christ, and the Church as the Bride of Christ, pointing out the contention of commentators, on this subject, and showing that there is positively indirect applications in Holy Writ, which substantiate that they are one and the same.

First, Who is she the Bride? We say she is the whole Church, born again believers, born, into the kingdom of God, of both water and Spirit. Cleansed in this process by the blood of Christ, while in this world, and will be glorified, and will make up His Bride, at the "Marriage Supper of the Lamb in heaven. In support of the Church being the Bride of Christ, we note the following. Christ likens His love for the Church, comparing it with human love of husband and wife. Yet, some want a definite statement that the

Bride is the Church, such as given many places, concerning the Body being the Church. The following Scripture is plain enough for this writer, that Christ was speaking of His Bride-To-Be.

Eph. 5:23-32, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." Why would Christ make such a comparison of love of bridegroom and bride, if he was not referring to himself and His Bride, which he called his body the church? Who will dare to say he was not? Husbands, love your wives, even as Christ so loved the church and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones."

Now get the comparison of his Bride (His Wife) to the church, His body. "For this cause shall a man leave his father and mother,

and shall be joined unto his wife (bride), and they two shall be made one flesh. This is a great mystery; (what is the mystery? That they shall be one.) But I speak concerning Christ and the church." That too is a mystery how they can be married and be as one.

With this evidence, we also have other conclusive evidence from Scripture, that the Bride is the church, as well as the assembly the Body. For the bride, as well as the church, the body is symbolized as the heavenly, New Jerusalem, First, the body. Heb. 12:22-23, "But ye (church) are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

Second, the bride also symbolizes the heavenly, New Jerusalem. Rev. 21:2, "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, appeared as a bride adorned for her husband." Also verse 9, "And there came unto me one of the seven angels which had the seven vials full of the seven last plaques, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy

Jerusalem, descending out of heaven from God." Also Rev. 22:17, "And the Spirit and the bride say, Come. (Who is she, the Bride? . the church surely.) And let him that heareth say, Come. And let him that is athrist come. And whosoever will, let him take the water of life freely."

Paul, espoused the church, as a bride to Christ. 2 Cor. 11:2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, whom the Apostle Paul betrothed the church, through the inspiration of the Holy Spirit of God?" We say it was Christ, to whom she is to be married. Rom. 7:4, "Wherefore, my brethren (in the church), ye also are become dead to the law by the body (Church) of Christ that ye (Church) should be married to another, even to him who is raised from the dead, that we (Church) should bring forth fruit unto God." These Scriptures plainly shew us that the church is an "espoused bride." Yet, the wedding is not yet consummated, it will take place at the great "Marriage Supper of the Lamb, in Heaven." Rev. 19:7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Matt. 25:1, 6, "Then shall the kingdom of heaven (Church) be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." "And at midnight there was a cry made, Behold, the

bridegroom cometh; go ye out to meet him." Jesus himself said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him (We think this means John the Baptist), rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." In spite of all these plain facts of Scripture, there are those who tell, the so-called Christian world, that the bride of Christ is not the church. Let us note, some of these.

Well they say, that the Bride of Christ, is a select, picked few, taken out of the Church, the Body of Christ, and that, God has his best things for the few, who dare to stand the test. Then they go on and say, God has His second choice, for those, who will not have His best.

Dear reader, this is simply absurd, fanciful doctrine, and will not stand the test of the Holy Scriptures. Listen, "The offer of full and free salvation has been given to the Church, the Body of Christ. Well they say, others make the highest choice: but when by trials pressed, they shrink, they yield, they shun the cross, And so they lose His best and fail to become a part of His Bride.

Come, let us reason together. In the sacrifice, death resurrection, ascension and priesthood of Jesus Christ, this great salvation is made experimentally real to every faith believing, penitent sinner, who has truly been born of water and of the

Holy Spirit, for he will then be a new-born creature, child of God, and hence becomes a part of the Body and Bride of Christ. This great salvation, will then be sufficient, for every believer, to stand perfect and complete in all the will of God, Col. 4:12. To have on, the full bridal attire "a robe of righteousness," Rev. 19:7-8.

Yet, in view of these facts of Scripture, we are told, that many have deliberately refused it, after hearing of it. Others in sinful ignorance, after hearing of it, reject it, which is also likewise true. However the sad part of what we are told is this, They say that even now these are being passed over by God—that, they come in later, as the body of Christ, the Church, yet will never be a part of His Bride. How absurd. We have neither time nor space for such false doctrine. Going on with our study of the Body of Christ, the Church and that He is it's head, we give the following Scriptures. Rom. 12:5, "So we, being many, are one body in Christ, and every one members one of another." Eph. 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the Church, Which is his body, the fulness of him that filleth all in all."

Eph. 4:12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Col. 1:24, "Who now

rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his bodys sake, which is the church." Col. 2:19, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

No further proof is needed that the body of Christ is the Church of Christ. Hence, we say that the Church, the body and Bride of Christ, is or will be the triumphant heavenly kingdom of God, the third phase of the kingdom, and will not be without end.

"*The Church a Mystery*," we will have to leave this topic for our next article.

TO BE CONTINUED

Brother William Root
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NEWS ITEMS

RE - ORGANIZATION

The Trustee Board of the Mt. Hope Dunkard Brethren Church Home, Inc. has reorganized. The result of this: chairman, David F. Ebling; secretary, Ray S. Shank; treasurer, Edwin Stauffer. The other four Trustees are: James Kegerreis, Jacob Ness, Joshua Rice and Foster Shaffer.

All congregations or individuals will please send all funds to the sec-

retary, Ray S. Shank, 201 W. Coover Street, Mechanicsburg, Penna. 17055. Services are being held at the home the last Sunday afternoon of each month at 2:00 P. M.

For the Board by the secretary.

BRYAN, OHIO

The Pleasant Ridge congregation, the Lord willing, plans for their Lovefeast, November 9. Services Saturday afternoon, Communion in the evening and services Sunday. We send a welcome to all to come and enjoy these services with us.

Sister Ruth Kleinhenn, cor.

NORTH CANTON, OHIO

The Orion congregation plans a Lovefeast on Saturday, November 9. All who can are invited to attend and enjoy these services.

Alvin Silknitter, cor.

WAUSEON, OHIO

The Lord willing, the Lovefeast at West Fulton will be on Saturday, November 23. There will be services all day. You are invited to attend each of these services.

Sister Leola Beck, cor.

BETHEL, PA.

The Bethel congregation was privileged once more to hold a two-weeks Revival. Bro. Edward Johnson was our Evangelist. Bro. Johnson brought us soul inspiring messages on which to feast upon. We

were made to rejoice when three young souls gave their hearts to the Lord. Also, during the summer months we were happy when two other souls decided to give their hearts to the Lord and were baptized. May we all remember our young people in prayer.

We were happy to have Bro. and Sister Johnson with us these two weeks and may we remember them in prayer as they return to their home. We want to thank all those who came and worshiped with us during these meetings. We invite each and every one back again.

Sister Darlene Longenecher, cor.

WEST MILTON, OHIO

The Englewood church held a two weeks Revival from July 14—28, with Eld. James Kegerreis bringing the messages. The Word was spoken with power and demonstration of the Spirit. We pray the blessings of the Holy Spirit upon him as he goes into other fields of labor, preaching the Word.

Sister Della Klepinger,
assistant cor.

SAVAGE RIVER, MD.

The Broadwater Chapel congregation was privileged once again to hold a series of meetings from July 26—August 4. Bro. Eldon Flory of Hart, Michigan, was our Evangelist. He brought us soul-stirring messages from night to night. May we

all strive to live closer to God's Word in these last and trying days. We were happy that Sister Flory and children could be with us during these meetings.

Saturday afternoon, August 3, we met for examination services and Communion in the evening. Visiting ministers present were: Otto Harris, Laverne Keeney, Carl Broadwater and our presiding Elder, James Kegerreis. We want to thank all the brethren, sisters and friends, who attended these meetings with us and invite each one back again.

May the Lord bless Bro. Flory and family as they go into other fields of labor. We are very thankful for the presence of Eld. Otto Harris each first Sunday of the month, to bring us a message from God's Word.

Sister Bertha Dorsey, cor.

GRANDVIEW, MO., *Correction*

The Revival meetings of the Grandview congregation have been changed to November 3-10.

OBITUARY

Martha Jane Moss, Franz, Myers the last of a family of nine children of Aaron and Catherine Risinger, Moss, was born in Huntington County, Indiana, June 12, 1896. Departed this life at Wayne Hospital, Greenville, Ohio August 16, 1968 at 10:10 P. M. She had been a patient four days after suffering another

heart attack, at the age of 72 years, 2 months and 4 days.

Martha united with the Dunkard church at the age of 13. She affiliated with the Old Brethren Church in 1961. On November 6, 1915 she was united in marriage with George Frantz at North Manchester, Indiana. To this union were born two sons: Ralph K. and Harold R. Frantz. George passed away January 30, 1920. In later years she married Banks A. Myers who also preceded her in death. One son Harold R. Frantz died in September 1966. He is survived by his widow Ruth Frantz of West Milton, Ohio.

Survivors include: one son, Ralph K. Frantz, Flora, Indiana; four grandchildren and four great grandchildren. Also a host of nieces and nephews and many friends.

She had been in declining health for several years. She worked hard to raise her boys and helping so many others in need and sickness. She had spent her later years working in nursing homes caring for the aged, in Peru and Galveston, Indiana. Then in 1953 she, with her niece Elma Moss founded Rest Haven Nursing Home, at Greenville, Ohio, from which she retired in 1956. She enjoyed and spent many happy hours caring for those in need. She was anointed with oil according to the apostles instructions, desiring that His will be done and longing for a better home.

Funeral services were held at the

West Manchester Church of The Brethren by North Manchester, Indiana on Tuesday, August 20 at 10:30 by Brother Elmer Brovont and the brethren. Burial in the adjoining cemetery.

—THE FAMILY

CHRIST OUR EXAMPLE

JOHN 13:4-17:

In these verses we have the story of Christ's washing His disciples' feet. Mary had just anointed His head; now, lest His acceptance of this should look like taking honor, He establishes an act of humility. But why would Christ do this? If the disciples' feet needed washing, they could wash them themselves; a wise man will not do a thing that looks odd and unusual, but for very good causes and considerations. The act was very solemn and carried on with a great deal of seriousness. We wish to consider three reasons why this lesson was given to His disciples: 1. That He might testify of His love to His disciples. 2. That He might give an illustration of His own voluntary humility and condescension. 3. That He might set them an example.

Christ washed His disciples' feet that He might give proof of that great love, wherewith He loved them; loved them to the end. Verses 1-2. This is true of the disciples that were His immediate followers, in particular the twelve. These were His own in the world, His family,

His school, His bosom-friends. He had no children to call His own, but He adopted these and took them as His own. He had those that were His own in the other world, but He left them for a time, to look after His own in this world. These He loved, called them into fellowship with Him, conversed familiarly with them, taught them and was concerned about their welfare and reputation. He allowed them to be very free with Him, and bore with their infirmities. He loved them to the end, continued His love to them as long as He lived and after His resurrection. Though there were some persons of quality that espoused His cause, He did not lay aside His old friends, to make room for new ones, but still stuck to His poor fishermen. They were weak and defective in knowledge and grace, dull and forgetful; and yet, though He re-proved them often, He never ceased to love them and take care of them.

It is true of all believers, for these twelve patriarchs were the representatives of all the tribes of God's spiritual Israel. Our Lord Jesus has a people in the world that are His own, for they were given Him by the Father. He has purchased them and paid dearly for them, and He has set them apart for himself; for they have devoted themselves to Him as a peculiar people. Christ has a cordial love for His own that are in the world. He loved them with a love of goodwill when He gave Him-

self for their redemption from sin. Though they are in this world, a world of darkness and distance, of sin and corruption, yet He loves them. Though He was about to go to His own in heaven, He seems most concerned for His own on earth, because they most needed His care. Those whom Christ loves, He loves to the end, He loves with an everlasting love. Nothing can separate a true believer, for He will perfect what concerns them, will bring them to that world where love is perfect.

Christ manifested His love to them by washing their feet, as that good woman showed her love to Christ by washing His feet and wiping them. Thus He would show that as His love to them was constant, so it was condescending that in the prosecution of the designs of it He was willing to humble himself. The glories of His exalted state, which He was about to enter, should be no obstruction at all to the favour He bore to His chosen. The disciples had just recently betrayed the weakness of their love to Him, in grudging the ointment that was poured upon His head, yet He gives this proof of His love to them. Our infirmities confirm the greatness of our Lord and Saviour.

He had reserved this late hour to make known the true meaning of love and the greatness of His concern for His true followers. He knew that His hour was come, which

He had long expected, when He should depart out of this world to the Father. This departure began at His death and was completed at His ascension. Just so all true believers, by virtue of their union with Him, when they depart out of this world, are absent from the body and go to the Father. It is a departure from the world: unkind, injurious, faithless and treacherous world, this vale of tears, of labour and temptation.

He knew that His hour was come, He knew from the beginning that it would come and now He knew it was come. We know not when our hour wil come and therefore we should have habitual preparation in His service, especially when we know by the signs found in His word, we must rigorously apply ourselves to an actual preparation, as our Master did. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," 2 Peter 3:14. It was in the immediate foresight of His departure that He washed His disciples' feet. When we see our day approaching, we should do what good we can to those we leave behind.

Christ washed His disciples' feet that He might give an instance of His own wonderful humility, and show how lowly and condescending He was and let all the world know how low He could stoop in love to His own. How far can we stoop in love and concern for our brethren?

The way in which Christ humbled himself was to wash His disciples' feet. The action itself was mean and servile and that which servants of the lowest rank were employed in. "Behold, let thine handmaid be a servant to wash the feet of the servant of my Lord," 1 Samuel 25:41. If He, their Lord and Master, had washed their hands or faces, it had been a great condescension, but for Christ to stoop to such a piece of drudgery as this may well excite our admiration. Thus He would teach us to think nothing below us, wherein we may be serviceable to God's glory and the good of our brethren. In relation to Him, they were His scholars, His servants and such as should have washed His feet. Servants favour their superiors, but for Christ to do this to His lowly, weak mortal followers is nothing but pure humility.

Christ washed His disciples' feet to give us an example. "If I then, your Lord and Master, have washed your feet: ye also ought to wash one anothers' feet," John 13:14. How could He more plainly tell us what we are to do? In minute detail do He procedure himself and then admonish us "ye also ought to wash one anothers' feet." True it was a new ordinance, as even the experienced Peter did not know about it. "but thou shalt know hereafter" when you better understand my teachings and when you have practiced it yourself. It is the will of

Christ that His followers should be acquainted with the meaning of His teachings; otherwise, though ever so significant, they are insignificant to those who know not the thing signified. In reality it becomes the disciples of Christ to call Him, Master and Lord, with delight for so He is.

Christians should, in a solemn religious manner, wash one another's feet, in token of their condescending love to one another. St. Ambrose took it so and practiced it in the church of Milan. (Bishop of Milan during the middle of the 4th Century) What Christ has done Christians should not disdain to do. Christ had often taught His disciples humility and they always forgot the lesson, but now He teaches them in such a way and example, that by continuing it throughout their lives they would never forget. To wash one another's feet to stoop to the lowest examples of love, for the real good and benefit one of another. Christ came not to be ministered unto, but to minister and give His life a ransom for many. In a sense Paul was free from all men, but he made himself a servant of all men. Washing one another's feet is a mutual service, we must both accept help from our brethren and afford help to our brethren. As a Christian it is not only our duty to be cleansed ourselves, but also to aid in the cleansing of our brethren also.

What a good teacher Christ was. He taught by example as well as

word and by such an example that there was never a false impression even. Christ commanded similar to Gideon, Look on me, and do likewise, Judges 7:17. How thankful we should be that Christ's examples have been preserved far down through these many years, and we are not copying after one another but after Him. Christians are taught to condescend to each other in love, as Christ did it, unasked, unaided and unpaid. Do I think myself greater than my Lord?

—Selected

THE DIFFICULTY OF KNOWING ONE'S SELF

We want to discuss the difficulty of knowing one's self, in the light of the question in Psalm 19:12 — "Who can understand his errors?" Somehow people have a lot of trouble trying to understand themselves. It is so easy to blame God and all the things that are associated with our lives for our predicaments and problems rather than to be able to look on the inside and see that often the base of the problem is our own self. Perhaps we are revealing what is on the inside by some of the things we say or don't say or the things that we do or don't do. Let us ask ourselves the question, "What keeps us from knowing ourselves?" or, "Who can understand his errors?" There is no doubt that we all have errors, that we all have faults. As

John says, "If we say that we have not sinned, we make him a liar and his word is not in us." So we ask ourselves, "What are some things that keep us from understanding our innermost selves?"

It may be, first of all, the busyness of our occupation, our duties, our general life. Perhaps you know the story of King Ahab in the Old Testament. He was at war with the Syrian army, I Kings 20. Benhadad, king of the Syrians, came and invaded the land and Ahab won the battle. After the battle he released King Benhadad, although God had appointed him to complete destruction. One of the prophets disguised himself with ashes by the side of the road, and when Ahab came along the prophet reported that he was out in the battle when another soldier came and brought a prisoner to him and said, "Watch this man; and if you let him go, you shall pay with your own life." Then he added, "And as thy servant was busy here and there, he was gone." King Ahab replied, "So shall thy judgment be; thyself hast decided it." Then the prophet took off his disguise and Ahab saw that he was a prophet and that he pointed out the king's own experience. While he was busy here and there he allowed the most important person to get away from him.

In the rush of busy lives it is so difficult to think and to take time for spiritual things. The song says,

"Take time to be holy, speak oft with thy Lord." We can't do spiritual things in the modern rush of speed. We can't do like the little boy who gets up and says, "There's my sentiments, Lord," and points to the motto on the wall and rushes away to school. It takes time to be holy. A busy life must be stopped now and then. A certain learned man, a prominent educator who was noted for his writings and addresses, was one time accosted by a Quaker lady and asked how he managed to do so many things. So he went into great detail to point out how he had parceled out his moments and hours for this and that and the other thing, and outlined it all for the twenty-four hours of the day. The Quaker lady asked, "When dost thou do thy thinking?" We might say, "When dost thou do thy meditating and thy praying?"

One time a missionary in South America, in the Brazilian areas deep in the Amazon River district, was making a forced march to gain a certain place where he was needed very urgently, and he employed a number of Indians to carry luggage and other supplies that he had. He wanted to make so many miles a day so that he could get to his destination by a certain time, and so he urged these men on as he drove them hard to make his destination on schedule time. After several days of marching on a morn-

ing when he wanted them to get up and get on the way they refused to go; they just sat still, and he couldn't move them. He wondered what was wrong with them. They said, "We have to wait until our souls catch up with our bodies." I wonder if that isn't our experience sometimes — we in our mental and physical progress go much faster than in our spiritual advance. Is that one reason that we don't understand ourselves?

Another reason that we don't understand ourselves may be due to a light view of sin. Jesus one time told the story of a certain king who made a feast. He sent out his messengers to invite the people to come but they wouldn't come. The king sent out other messengers to invite them to come, and they laughed at them. The idea! His feast isn't ready. One said he'd go to his farm; he could do a lot of farm work 'till the feast is ready. Another one said he would go to his business; he considered that more important than the feast, and thus they made light of the invitation. Now God has given us a lot of invitations to serve, to witness, to take time to read, to meditate, to fellowship and so forth; but we just seemingly take a light view of spiritual things and we don't heed His Word.

Some people are always late for church on Sunday morning. No matter if you would move the church

service to a later hour, they would allow that much more time and would be just as late. We find some people that you can set your clocks by the time of their coming to church at a certain time. They are always late. "Now getting to church on time is just a matter of a little mathematics," somebody has said. All you need to do is to estimate how much time it takes from the time you arise for you to perform your Sunday morning duties and responsibilities and to travel to the place of service and to be there. Then if you find you are ten minutes late, just rise ten minutes earlier. This is very simple mathematics. But it seems difficult for people just to add up those few minutes. Perhaps we take too light a view of our religious services. I wonder whether these things don't come into our experience and cause us to take a light view of the importance of certain things and of sin.

It is also easy to take a light view of sin in the things we say or do not say. You can imply certain things, and you can so easily allow other people to think certain things when you know better. I don't suppose anyone here uses ugly words or swearing and blasphemy, but sometimes if we were to check up on some of our phrases and terms we might be surprised. I don't suppose anyone here misuses his body and abuses it by intemper-

ance, unless it would be in eating or some such thing. Are these sins? I don't suppose anyone here gambles, but do we sometimes take extra chances in life in things that aren't necessary or where we are not completely yielded to the Lord? It is easy to make a joking matter of some of the sinful things. Well, I don't say that we need to be completely solemn in everything. I believe the Lord wants us to have some humor in our lives, but sometimes we ought to be checking up on ourselves.

In Ezekiel 8 we read how the prophet went to see a group of men in a worship service. They had closed the door to the room. God told the prophet where there was a hole in the wall and he looked into the room and there he saw the church leaders, so to speak, the priests, and the elders, a large number of them, back there in the room engaging in idolatrous worship. The Lord told the prophet that the thought of these men was, "The Lord seeth us not." Doesn't He? Can He not see? Does He not know? They were taking a light view of sin right in the very Temple itself. They were misusing the place of worship. It is difficult for some of them to determine just why they should worship. Did you ever question that? Sometimes young people say, "Must I go to church?" That might be understandable, but when other folks, without saying it,

just refrain, they show that to them it is folly to worship.

Some people even excuse themselves from their sins. Adam said, "The woman you gave me took the fruit, and she gave it to me." The woman said, "Well, the serpent came along and he told me certain things, and, well, that's the way it was." People often say, "I wouldn't have done this, but I was in a certain situation, and I didn't know just how to help myself out of it. And so and so did something like this, and I thought I could do it likewise." Maybe it sounds rather simple talking this way. King Saul reasoned, "Well now, if we'd save the best of the Amalekites' cattle with which to worship God, certainly that would be a fine thing and ought to be excusable." Was it? "Behold, to obey is better than sacrifice."

Again we might not understand ourselves, due to the gradual and silent growth of sin in our hearts and lives. Satan's method is to set a grip on people gradually, to wrap his tentacles about a person's habits and ways in subtlety without our being aware of it. Most of the deadly evils that come upon us do not leap upon us like a lion. They creep upon us and come upon us unawares. They are deceitful, and they deceive even the wisest who is not on his guard, or the most careful who is not filled with the Spirit, or the studious who is not giving himself to the Word of God. Sin appears fair in the first

place, but it is filthy. It comes in pleasantness, but it is very pernicious in its end. Sin promises us much and persuades us often but performs nothing and leaves us destitute in the end. It hardens the soul, and we need to be aware of it for as it sears our conscience we can't even understand its presence nor know what it is accomplishing within us. It corrupts our thought life. No wonder Paul said we are to bring our thoughts into captivity, to arrest them. It is easy to let Satan deal in our thoughts, and before we know it standards come down, or standards are not so clear any more—they are not so convincing and convicting.

Last of all, perhaps the reason we don't know ourselves and understand ourselves is due to ignorance of God's Word—the divine law. Sin is the transgression of God's will. Whatever that may be, it is determined by reading and studying and meditating on His word. We often hear of people who have read the Scriptures fifteen or twenty or twenty-five times. That is not too often. And too many of us haven't read them as thoroughly as that. Sometimes we excuse ourselves by saying, "Well, I don't believe in just reading the Bible through; I just read around here and there." That is just it. We read around here and there and we do not get the message of all that pertains to the Christian life and God's will. Isn't it all to be read?

Should we just use some of it?

How long has it been since you spent some time to read the Ten Commandments which apply to moral principles that are the same as long as human nature continues to exist upon this world? Could you still repeat them? Some of them have been sharpened up in the New Testament. Have we discovered the fullness of their meaning? Are we sure that "Thou shalt not covet" is a standard in our life as well as the other commandments? How long has it been since we have given attention to the Sermon on the Mount as principles laid down for the Christian way of living. Could we enumerate all the points that Jesus touched upon in that short sermon? If we were to take the Sermon on the Mount and study it carefully again and list its points and then list things in our lives alongside of them, perhaps it would show to us where we have failed to recognize ourselves. As we read through the New Testament epistles of Paul, Peter, and James, has our thought life been shaped up to conform to the ideas that Jesus revealed to them through the Holy Spirit? How long is it since we have discovered what the attitude of Christians in the Church ought to be, as Paul wrote in the Corinthian letter? Or what we have to do with the works of the flesh and the works of the Spirit, as written in Galatians? Do we know what the Christian's responsibilities are as

stated in Ephesians, or in some of the other epistles? I wonder how much we know about God's Word anyway.

The Psalmist's question is, "Who can understand his errors?" There is a penalty for every sin. The wages of sin have never been reduced. And Paul says in Galatians that anyone who is guilty of any of these works of the flesh is excluded from the kingdom of heaven. Let us search our hearts to find if we have that spiritual life that ought to be within us. In the last part of the verse, the psalmist says, "Cleanse thou me from secret faults." There is no sin, no evil, too powerful for us to get rid of. David in the Old Testament had found the answer. He raised the question, "Who can understand his errors? Then he breathed this prayer, "Cleanse thou me from secret faults." May God help us to do that

Selected from Christian Monitor

MY CHURCH

My Church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend

its services, to pray for its members, to give to its support, and to obey its laws

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and in that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interest by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier.

—Sel. by Sister Jeanette Poorman

WATCH YOUR STEPS

A lad of eight years had been started quite young to Sunday School and had become passionately fond of the man who was his teacher. One day he saw his teacher enter a saloon. So utterly astonished was he that he stepped quietly up to the door and, peeping in, saw him drink three glasses of beer.

The lad went home and told his mother, but a wound was inflicted that day on a sensitive soul which never was healed.

To the day of his death at thirty-two, no amount of entreaty or exhortation ever succeeded in getting him again into Sunday School, and very rarely did he ever cross the threshold of a church. During his fatal illness, a devoted minister succeeded in leading him to Christ and to confess faith in Him as his personal Lord and Saviour.

How many times has a tobacco-smoking, card-playing, movie-going dancing Sunday School teacher stumbled a sincere pupil and caused his downfall! Those who think that there is "no harm" in such sinful indulgences are badly deceived. Whatever a person sows, that he will also reap.

—Selected

—o—

"MY CUP RUNNETH OVER"

There is always something over

When we trust our gracious Lord:
Every cup He fills o'erfloweth;

His great rivers all are broad.
Nothing narrow, nothing stinted.

Ever issues from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over

When we, from the Father's hand,
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,

Fills the soul and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.

There is always something over
When we tell of all His love;
Unplumbed depths still lie beneath
us,

Unscaled heights rise far above;
Human lips can never utter
All His wondrous tenderness;
We can only praise and wonder,
And His Name forever bless.

—o— FRIENDSHIP

It is the trust that holds life's sacred
meaning,

It is the torch that kindles flames
of love;

It is the arm on which meek souls
are leaning,

It is the gift of God from heaven
above.

It is the fragrance and the beauty of
the flower

That blossoms on the Tree of
Life, a lovely thing.

It's warmth refreshes like a summer
shower,

And causes hearts, bowed down
with grief, to sing.

It is the tie that binds strong men
together,

It is the cornerstone of lasting
peace;

It is the Nation's hope, now and for-
ever,

It is the power that maketh wars
to cease.

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BIBLE MONITOR

VOL. XLVI

OCTOBER 15, 1968

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

READING GOOD LITERATURE

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you," Phil. 4: 8-9. This passage of Scripture should be a good standard for measuring the kind of thoughts that should occupy our minds. We note here three statements which picture the harmony between our thoughts, our reading matter and the words which we speak: To be in harmony with the Divine will should be our great aim. To accomplish this we need to feed our minds on the truth which God has revealed for our spiritual life and growth. It is wise

to search out good counsel for our reading program. Be as careful of the books you read as of the company you keep; for your character and habits will be as much influenced by your reading as by your associates. That is a good book which is opened with expectation and closed with profit.

Good should be the ruling thought in our spiritual tastes, good purposes, good practices, good standards of life, good thoughts and good works. "And He said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments," Matt. 19:17. Christ told the young man that good things come only from God and His teachings. This young man had just referred to Christ as "good Master" no doubt from respect as a man rather than from worship as the Son of God. Man is never good by nature and neither are his words, unless directed by the goodness of God. We are not expected to read only

the Bible, but our reading should be guided by His Word and that which is a compliment unto it. A certain understanding of life and it's duties and problems is necessary to properly serve God.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Matt. 19:16. Here we find a weakness in this young man which may be found in our lives today. No list of good things that we can do is able to earn for us eternal life. After we forsake our own accomplishment and abilities and undertake unreservedly to serve our Lord and Master, then we can have hope of eternal life. Perhaps much that we call good in life, contains carnal exaltation and our human accomplishments.

God must be our pattern to even know what is good. God guides us through His Word and by the power of the Holy Spirit. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. 7:26. Books, periodicals and teachers need to have a motive, a righteousness which exceeds that of the Scribes and Pharisees. We need to do all things in the name of the Lord Jesus and unto the Glory of God. Literature which directs us to God, by the use of our thoughts and an understanding in harmony with the Divine

Word of God, leads us to an understanding of the good things of our lifetime.

Much carnal trash and devilish reading is available in the world today. Let us learn to choose both our reading and our teachers wisely. God and His Word should be our standard to prove all things and to enable us to hold fast to that which is good. "Till I come, give attendance to reading, to exhortation, to doctrine," I Tim. 4:13.

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RIGHTLY DIVIDING THE WORD OF TRUTH

The Bible is God's message to man, but we must know the part which applies to us today. We learn from 1 Cor. 10:11 and Gal. 3:23-25, that the Old Testament was "Written for our admonition," and that the law of Moses was "our schoolmaster to bring us to Christ," that we might be justified by faith, "but that now that faith is come, we are no longer under a schoolmaster." The New Testament was written, "that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name," Jno. 20:30—31.

Thus we see that the Old Testament was written for our admonition and learning, and the New Testament was given to us that we might believe in Jesus Christ and be saved, through his name. Only the New Testament contains the plan

of salvation, which was given to us by Christ himself. It was not in existence before he came into the world, from God. It is clear then that we are not under the law of Moses, but we are under the law of Christ, which is found only in the New Testament. 2 Tim. 1:15, says, "Study to shew thyself approved unto God, . . . rightly dividing the word of truth." How then can we rightly divide the word of truth?

I like to look at the old testament in three divisions. 1. The law of Moses. 2. The Prophets. 3. The Psalms. See Luke 24:44. Let us briefly investigate these divisions. 1. Unto whom was the law given? The children of Israel, Deut. 5:1-3. 2. Why was it given? The law was added because of transgressions. Gal. 3:19, that sin, might become exceeding sinful, Rom. 7:13, to be a schoolmaster to bring us to Christ, Gal. 3:24. 3. How long was it to last? Gal. 3:11, says, "until the seed should come to whom the promise was made." Who was the seed? Gal. 3:16 says, "And to the seed, which is Christ." 4. What relation did Christ sustain to the law? He kept the law perfectly, and fulfilled it full or fulfilled it, Matt. 5:17. 5. What became of the law? Col. 2:14, says, that Christ blotted it out and took it out of the way. Eph. 2:13-22, reveals that Christ abolished it. Rom. 7:1-7, teaches that we are dead to the law by the

body of Christ. Then if we go back to the old law and try to make it binding on us today, we are going beyond the teaching of Christ. For Christ is the author and finisher of our faith, Heb. 12:2.

Second consider the Prophets. Prophecies are never destroyed, but can only pass when they are fulfilled and merge into history. Every prophecy has been or will be fulfilled. The Psalms were counted and referred to by Christ and the Jews as a part of the law, Jno. 10:34 and Jno. 15:25.

Let me suggest that you and I, as Gentiles, were never subjected to the law of Moses. It was never applicable unto us. Its promises were never ours, neither its threats nor its punishments. It was applicable to the children of Israel, and to them only. Christ took it out of the way, and we are now under the law of Christ, the new covenant or testament, Heb. 8:9-10.

We have a teaching today that, Matthew, Mark, Luke and John, are not part of the gospel, and are not binding on us today, because they happened before the day of Pentecost and the gospel began on the day of Pentecost. There could not be a more pernicious teaching than this, for the New Testament does not teach any such thing. But does teach, Mark 1:1, "The beginning of the gospel of Jesus Christ, the Son of God."

Then Peter in Acts 10:37 says,

"That word, I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached."

Long after the day of pentecost Peter said, the Gospel began with the teaching of Christ, Peter knew for he was there. For man today, not to take all that Christ taught, is to reject Christ.

W. E. Bashor

867 Lorna Drive

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SALVATION AND DECEITFULNESS

We can be saved by the grace of our God and kept by His power and love. When God created Adam and Eve and placed them in the garden of Eden. He intended that they should live happy there forever, under His direction the salvation of the Lord was to be their protection and security. What terrible suffering has come upon the human family because of obedience to the deceiver. Suffering, misery and death is the reward of disobedience.

Noah obeyed God and it was accounted unto him for righteousness. The family that had the salvation of the Lord had His protection from the flooded earth. What a terrible experience for those who were servants of deception. It may be well for us to meditate about the saving power of God, being manifested with Daniel in the den of lions and also the three Hebrew children

in the fiery furnace. The saving power of God has been powerful in times past. Do we realize it's value for us today?

NOTICE

I wish to thank the dear ones of like precious faith for your prayers and many, many cards and letters bringing words of comfort and encouragement, during my stay in the hospital and nursing home.

Despite my affliction I have been blest and have had many opportunities to witness to the faith, which I otherwise would not have had. The Lord has been good to me, He is bringing me to recovery, I am in my home now, praise His Holy name. Through it all, we pray that His name will be honored and glorified.

May He bless each and every one of you, who in any way helped in my time of need. May each of you keep in His Will and protecting care. The evil days and perilous times are upon us and we need to pray for each other. Again, I thank you.

Sister Ada Whitman

NEWS ITEMS

QUINTER, KANSAS

The Quinter Dunkard Brethren Church plans, the Lord willing, to hold their revival meetings November 11 to 24. Closing with a love-feast on the 23rd. All day services

on Saturday, starting at 11:00. All evening services start at 7:45. Elder Jacob Ness, from York, Pa., has consented to hold these meetings. A hearty invitation is given to all to come and fellowship with us. Please pray for these meetings and that souls might be saved while there is time and opportunity.

Sister Lois Chupp, Cor.

BEAUMONT, CALIF.

The Lord willing, the Winter Haven congregation plans a revival from November 24 to December 1, with a Lovefeast on Saturday, November 30. We hope many can come and be with us. Bro. Paul Reed from Virginia, will be the speaker. We ask an interest in your prayers.

Sister Dora Spurgeon

MODESTO, CALIF.

The Pleasant Home congregation plans to hold their two-weeks Revival meetings, The Lord willing, starting December 1. Bro. James Kegerreis will be our evangelist. Pray for him in his efforts here, that the Holy Spirit might direct and those that need salvation might find their way into the fold. Come and bring others with you.

Sister Blanche Wyatt, Cor.

MARRIAGE

Sister Rhoda E. Keller, daughter of the late A. B. Keller and Sister Mary F. Keller and Bro. Rudy Alan

Shaffer, son of Bro. and Sister Foster Shaffer at Mt. Hope, Pa. They age on September 14, 1968 by Foster Shaffer at Mt. Hope, Pa. They are residing at Cider Barrel Trailer Ct., Rt. 1, O-16, Box 193, Germantown, Md. 20767.

OBITUARY

JOHN E. SPENCER

Departed this life September 1, 1968, at the age of 93 years, at Avalon Manor, near Hagerstown, Md. He had been in failing health for the past year and a guest at Avalon Manor since June 2.

He was born November 11, 1874 at Smithsburg, Md., a son of the late Hiram and Melinda (Rover) Spencer. He was a member of the Waynesboro Dunkard Brethren church, was a woodworker and was employed by the Frick Company for many years.

His wife, the former Virginia E. Embly, died August 11, 1962. After the death of his wife he made his home with his daughter, Mrs. Evelyn Finniff, Wildwood, N. J., until going to Avalon Manor.

Surviving are: four children, Sherwood Spencer, Charleston, W. Va.; Mrs. Evelyn Finniff, Wildwood, N. J.; Clarence Spencer, of Cumberland, Md.; Mrs. Paul Shank, Hagerstown, Md.; 10 grandchildren and 10 great-grandchildren; also one sister, Mrs. Jennie Parncutt, Pasadena, Md. The

funeral services were held at the Poe Funeral Home Waynesboro, Pa. conducted by Eld. Frank Shaffer. Burial in Burns Hill Cemetery, Waynesboro.

DISPENSATIONAL TRUTH, THE BIBLE MADE PLAIN

PART 23

We have been discussing the church, and what it is. It has been said, that the church is a "Mystery." Let us observe, in what sense this is true, as we understand the Scriptures. It is a mystery, in the sense of its nature, as we have shown concerning the Kingdom; in that the church is a Spiritual institution, rather than a fleshly-Kingly-Throne and Realm. The earthly kingdom of Israel, a Nationality or race of people, separate from the nations of the world was no mystery to them. The Old Testament prophets describe it in glowing terms.

At this point we note: The apostle Paul in Eph. 5:31-32, gives us the mystery of Christ and the Church, showing the oneness of husband and wife, which he likens to the oneness of Christ and His espoused Bride, the Church. Which is a mystery.

Should the New Kingdom, which God was to set up, have been such a mystery to those who were looking for the coming Messiah? He had pointed out, as the builder of the Temple of the Lord. Much had been

pointed out, as to what He would be and do for God's people. The mystery seems to be, even to some today, that is, they seemingly cannot understand that the Church grew out of the kingdom of heaven. That the Gentiles were to receive mercy, was no mystery to the Church fathers. Rom. 9:24-30, "Even us (the Church) whom he hath called. (Gentiles, as well as Jews) not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved."

The Prophet Hosea, prophesied of this. Hosea 2:21-23, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will have mercy upon her that had not obtained mercy (the Gentiles); and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." We understand this to mean that, God would not cast away His people Israel, but would also extend His mercies to the Gentiles. "Should the Church then have been a Mystery, when it came? being prophesied long before, for it was no mystery that God called the Gentiles.

Going on with the reading of the

passage in Rom. 9, "And it shall come to pass, that in the place where it was said unto them (the Gentiles), Ye are not my people; therefore they shall be called the children of the living God. Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Saved through Christ and His Church, in the Sixth Dispensation, and then a Remnant saved by Christ, when He comes back to the earth, or the Seventh Dispensation, of man on earth, as we understand. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." That is When He Comes. "And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodoma, and been made like unto Gomorrah." Except God would have given them His kingdom, through Christ and His Church, they would have been cut off and destroyed. "What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith." Which is the Faith of Abraham through Christ.

We admit that it is true, that the prophets did not seem to understand, all that was God's plan, concerning their promised salvation. Nevertheless, they had the "Messianic Hope," which was enough to

have, and would have saved, every one of God's chosen people, had they accepted their Messiah. The apostle Peter tells us, 1 Peter. 1:9-12, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." They had understood, and had prophesied of the sufferings of Christ. See Isaiah 53, "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

Hence, we say, it was no Mystery to the Prophets, that something glorious was to come, after the Suffering of their Coming Messiah, but they did not understand its nature, or what it was. It has been said by some, that Jesus intimated that there was to be something that He called the Church, Matt. 16:13-20. We remind you He said He would build His Church. Also we say that His Word was not an intimation. He said, He would build His Church "UPON THIS

ROCK." This means to the writer, He would build His Church upon Himself the "ROCK," His Word. Then He said, He would deliver (give) the keys of the "KINGDOM of HEAVEN", to His followers. In fact we can go farther, and say, He had already called out and organized them into a working body, and sent them out to preach, "The Kingdom of Heaven" Matt 10:1-8. It is true, they were only to preach it to the Jews, at that time, but when they, the Jews rejected the kingdom, it was taken from them and given to the Gentiles, Matt. 21:43. Hence Christ delivered the "keys" to the apostle Peter, to open the door of the kingdom to the Gentiles, which he used on the day of Pentecost.

We realize, that the House of God, the Temple of the Lord, the Coming Kingdom, the Church, should not have been a Mystery, to the previous ages. Nevertheless the heirship of the Gentiles had not been revealed to the Jews, or Israel, before of their Spiritual blindness. That was a mystery to them, which was also another reason, perhaps, why they did not understand the coming kingdom, in its nature. This mystery was revealed to the apostle Paul. Eph. 3:1-11, "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward; How that by revel-

ation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (This Mystery which was not revealed, was that something, which the Prophets had diligently sought.) The Inheritance of the Gentiles, with them into God's everlasting Covenant. "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel. Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Hence, we understand, the Church was God's Eternal Purpose for the Salvation, through the Son, Eph. 1:4.

At this point, we give more authority, for what the Church is. The Church is a called-out body of Christian believers, an "ECCLESIA," a united body of worshippers, a system of faith and practice. Hence it is an organization, not an organization authorized by man, or of man, but an organization authorized by God's Word, therefore it is an organism of God. Many reject the doctrine that the Church is an organization. NOTE, We do not say that the Church is organizations, different denominations, neither do we say it is one organization, consisting of many, or all denominations. It is not constituted of divers bodies, in one relationship. Mr. Webster defines an organism as: "As any organized body or living economy." Second, The state of being organized. Third, an organized body of people; An organization." He Defines Organization, As First, The act of organizing; The act or process of arranging and getting into proper working order." This is exactly what the Scripture teaches concerning the Church. Second, The state of being organized; That which is organized; An organized body." Third, "Organic structure; The disposition or arrangement of the organs for the performance of vital functions." Fourth, "The arrangement of the parts of an aggregate body for work or action; systematic preparation for

action.

So we see, my dear reader the meaning of the two words are practically the same. Paul taught such an organization, as being the Church of Jesus Christ, I Cor. 12:27-28; Eph. 3:4; 11-12; Eph. 2:20-22. This does not mean that the Church of Jesus Christ is made up of a one-world organization, consisting of multiple bodies, or a multiple of divers faith's and of different practices, such as the NCC or the WCC. But it is made up of an organized body of saints, Christian believers, all of one faith and that faith the faith of Jesus Christ, which "was once delivered unto the saints" Jude 3. We say the Church of Christ does not consist of a multiple of professed Christian professors, without they are of one mind, in faith, doctrine and practice, being bound together in unity, as one brother-hood. They must be true born again Christians, not so called "born again," The Word of God only is the answer. Summing up our question, "What is the Church? It is a soul saving station, for lost souls, through Christ and His shed blood.

Hence, the following outline will teach the reader of God's eternal purpose, for the Church. Let us look NOTE: "Christ the Builder" Matt. 16:13-20, "When Jesus came into the coasts of Caesarea Philipi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that

thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

From these verses we gather the following thoughts.

Peter made the good confession, of Christ as being the Son of God. A similar confession must be made, by all men and women, to get into the kingdom of heaven.

NOTE:- Christ did not say He would build His Church, on Peter or any other man, nor on Peter's Confession, although He had pronounced a great blessing upon the apostle.

Christ had something more to tell Peter and the rest of His disciples, This is implied by the word "also." He told them, He would build His Church, and upon what foundation. It was to be built upon Himself,

who is the "ROCK," upon His Word, His doctrine, the Word of God, which is a solid foundation. He would then deliver the "keys" to the apostle Peter, who would use them, when empowered by the pouring out of the Holy Spirit, on the day of Pentecost. The keys represent the authority of Christ, who is the door into the Church. And also they represent authority for Church Government, binding and loosing. This is denied by some, nevertheless Matthew 18:17-18, prove it, as well as Matt. 16:19; 1 Cor. 12:28.

Upon what then is the Church built? . . . It is built upon Christ Himself, upon His Word, upon His authority, upon a Rock.

Therefore the Church is an organization, a Spiritual House, A Temple of the Lord, Sanctuary, A System of Faith and Practice.

It is the Body of Christ, The Bride of Christ, an assembly of Christian Believers, The Called Out. We find this "ROCK CHRIST," was prophesied by Isaiah, as well as Jeremiah, as the builder. Isa. 8: 13-14, "Sanctify the Lord of hosts himself (His person); and let him be your dread. And he shall be for a sanctuary; for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." This harmonizes with Jer. 6:12-13; and Isa. 9:6-7; A substantial spiritual building is erec-

ted upon a firm foundation. Isa. 28:16, "Therefore thus saith the Lord God, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."

There is none other such foundation for a Spiritual Structure. I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." That Foundation Will Stand . . . 2 Tim. 2:19-20, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

For that Spiritual House, He has select material, to carry on the work of the Kingdom, which he later named His Church. He first called Peter and Andrew, then the other ten. He had work for them to do. Matt. 4:19, "And he saith unto them, Follow me, and I will make you fishers of men." He at once begun to instruct them, that they might be material in His Church. He gave them the great sermon on the Mount, and then He went about, showing His great compassion on the multitude. He Instructed His Disciples . . . "Then saith he unto his disciples, The harvest truly is plentious but the labourers are few."

Christs mission in the world was to seek and to save that which was lost. He died to save men and wo-

men from their sins. He completed the work, which his father sent him to do. He was buried, arose from the tomb, gave his disciples a great commission, then ascended into Heaven, and is seated at God's right hand, interceding for you and for me. By and by he is coming again for his bride, the Church, as we understand at the very end of the 6th Dispensation of man on the earth.

Therefore we close this chapter, calling our attention, to our great responsibility of carrying on the work of Christ's kingdom, until He comes to take over His Throne, in the 7th Dispensation of man on the earth.

To be continued.

Bro. Wm. Root

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GOING INTO SILENCE

The real baptism of power comes from going into the silence. We need "retreats" more than "conventions." We are "fussing up," not filling up. We believe in drives, not meditations; in rushing, not thinking. The lime-light is ours, not the quietness of the home. The clock regulates our prayers, not the New Testament. "Our hands are full, but our hearts are empty." We have the machinery, but not the power; the ministry, but not the Spirit; the church, but not the life of God. Where is the remedy? It

is: Go more into silence.

There we generate power. The infinite is silent. Only the infinite is silent. Only the finite speaks. Every morning the sunbeams tap at our window, but we do not hear them. Every day gravitation holds the world together, but we do not see it. The train makes a lot of noise, but not the stars. We never hear the machinery of God, only that of man. "Strength is not bluster and noise. The engine room of the factory is the quietest place in the building. It is the brook and not the river that goes brawling."

There are organizations for every day and night in the week and several on Sunday. "All the irons are in the fire." The word "feverish" describes better than any other word our modern life. We emphasize efficiency and command: "Speed up!" This is a wrong emphasis and it is injuring our modern life.

Alone with God, Elijah heard "the still, small voice," and the silence had a greater message than the thunder. Alone with God, Samuel heard the call to his life destiny. When Paul wanted to know, he went into the desert solitude that he might find an explanation of his new experience. "When we cease from our works, God works in us. When we cease from our thoughts, God's thoughts come to us."

The Christian cannot feed unless he is fed. He cannot lift up until he has been lifted up. He cannot

impart power until he has generated power. "The man who takes time to prepare his own heart is doing a more important work than merely to prepare his head." We used to heed the old injunction: "Wait thou my soul upon God, for thy expectation is from him." We wait upon other things. We are waiting upon money right now. Money rightly used is power. But many are more willing to give their money than themselves. But there is no substitute for yourself. Personal contact is God's way of reaching the unsaved.

Gypsy Smith one time was the guest of a rich man, and one night he asked his daughter to sing some hymns. The two began to sing, "Rescue the Perishing," but Gypsy did not sing. The man turned to him and asked him why he did not join in the singing. Gypsy said, "If you will go out with me on the street and try to rescue the perishing, I will sing it with you when we come back."

We wait upon intellectual power. Some men talk today as if wisdom came into the world with them. But "the wisdom of this world is foolishness with God . . . The Lord knoweth the thoughts of the wise, that they are vain." Every educated man ought to know that his knowledge is limited, that he knows only in part, and that if he is going to grasp the handle of his being, he must get into the vision of God.

Paul had a knowledge of God, born of the Spirit, which could impart saving power to men and nations, not found by waiting upon books.

Sel. John H. Kintzel.

SALVATION and DECEITFULNESS

We can be saved by the grace of our God and kept by His power and love. When God created Adam and Eve and placed them in the Garden of Eden, He intended that they should live happily there forever, under His directions. The salvation of the Lord was to be their protection and security. What terrible suffering has come upon the human family because of obedience to the deceiver. Suffering, misery and death are the reward of disobedience.

Noah obeyed God and it was accounted unto him for righteousness. The family that had the salvation of the Lord had His protection from the flooded earth. What a terrible experience for those who were servants of deception. It may be well for us to meditate about the saving power of God, being manifested with Daniel in the den of lions and also the three Hebrew children in the fiery furnace. The saving power of God has been powerful in times past. Do we realize it's value for us today?

Christ is our ark of salvation. He will save us from the deception and fiery darts of the evil one. "Deceit

is in the heart of them that imagine evil: but to the counsellors of peace is joy," Prov. 12:20. We should not be deceived with vain words for the wrath of God comes upon the children of disobedience. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. 2:8. Christ himself was tempted by the deception of the evil one. Partaking of the deep truths of the Gospel strengthens us to discern good from evil.

True christians have overcome the temptations of the evil one. The righteous will hold to the true way and grow stronger. True christianity is represented by the followers of Christ, it is the family of God here upon earth. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother", I Jno. 3:10. Untruthfulness and dishonesty do not represent a part of christianity. The worst thing the Apostle Paul found in all his travels was false brethren. Falsehood is a hinderance to christianity. God's Word tells us to speak evil of no man. Lie not one to another, see that ye put off the old man with his deeds. Thou shall not bear false witness against thy neighbor for God hates a lying tongue. Those who are untruthful to others are untruthful unto God.

Satan is pleased with deceitfulness. Christianity and the works of evil have no agreement.

Obedience to God was the means of salvation in the Garden of Eden. Yielding to deceitfulness and disobedience brought suffering, misery and death to the human family, which is still among mankind. Noah obeyed God and his account was righteousness. God has always made provision for the heirs of salvation, a blessing rests with them for eternity. Christians are laboring to bring salvation to lost and sinful humanity. Christ being the chief corner-stone of the church, commanded that the Gospel should be spread to all nations, teaching the observance of all things He has commanded. He promised to be with the faithful unto the end of the world. He said, Ye are the salt of the earth, but if the salt has lost its savour it is henceforth good for nothing but to cast out and trodden under the foot of men. Today Satan is working hard to overcome christianity with deceitfulness. Jesus said, His kingdom is not of this world but He has overcome it. Jesus gave us instructions concerning offenses, that they should not be spread and hinder the upbuilding of His kingdom. Upon the earth all evil imaginations and wicked works come through deceit.

We are to put on the whole armour of God that we may be able to stand against the wiles of the Dev-

il. "While ye have light, believe in the light, that ye may be the children of light," John 12:36. Christians are the make up of the true church, they have no time for untrue gossip and sinful pleasures of the world. True christians have salvation, their lives are not filled and overflowing with deceitfulness. Satan is the author of deceit. Many are following in the path of deceit and are not aware of it. Why are there so many deceitful words spoken by professing christians? In the hearts of true christians is a burning desire for truth and righteousness. God is not mocked or deceived, only the truth will stand the test when life is over. Christ, the author of our salvation, was tempted by the author of deceitfulness, while here upon the earth.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," Phil. 2:15. Is christianity in many parts of the world today? The saving Gospel is a guide into eternal salvation and a warning to not be deceived. Unrighteous judgment is founded upon evil imaginations, that come through deception. Children of God are lead by His Spirit. God's Word will enlighten us to know the difference between good and evil. Through obedience we secure special benefits and become heirs of light, children of God. In the days

of Noah the world was filled with deception and so was it when Christ came. The apostle Paul said, When I would do good, evil is present. It is necessary to make our choice for the best, there is no salvation outside of christianity.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-somuch that, if it were possible, they shall deceive the very elect," Matt. 24:24. Salvation is of great value but deceitfulness is the enemy thereof. We need God's help and guidance in our day. Christians are not laboring to destroy the good reputation of others. Ye cannot serve two masters. There shall be heresies among you, but we must accept the plan of salvation and avoid the snares of deception. Straight is the gate and narrow is the way that leads to life everlasting and few there be that find it. Broad is the way and wide is the gate that leads to destruction and many there be that go in thereat. Provoke one another unto good works.

Christians hear and know the voice of their Master. Let us not be ashamed of the whole Gospel of Christ, it is given for our instruction for righteousness and is the power of God unto salvation to every one that believeth. Prophecy concerning the last days says, All that live godly in Christ Jesus shall suffer persecution, but evil men and

seducers shall wax worse and worse, deceiving and being deceived. Today many are not concerned about right or wrong. Many choose the crooked victory of deceitfulness, but it lasts only for a season. Many shall come in that day saying, Lord, Lord, have we not done wonderful and cast out devils in thy name. But they shall hear the voice, Depart ye workers if iniquity. Only those who have accepted the saving Gospel of Christ represent christianity. Disbelief and disobedience are proof of deceitfulness. Alas, a sad reward is awaiting the unrighteous. "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. 8:16. When we have salvation we are not deceitful.

Christian workers are heirs of salvation and will be rewarded as heirs of eternal life. "But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin," Heb. 3:13. The christians duty is to bring salvation to fallen and sinful humanity. God has sacrificed His only begotten Son for our redemption from deceitfulness and unto salvation. Christians are working in unity for the faith once delivered unto the Saints. "But in vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:9. In the Garden of Eden, Satan appeared in the form of a serpent. Today he appears in many forms, including an angel of

light. There is no harmony, unity or agreement between salvation and deceitfulness. Christians are not afraid or ashamed to stand for the saving Gospel of Christ our Lord.

Bro. J. F. Marks

Rt. 3, York, Pa. 17402.

SINNING WITH THE EARS

It is a good saying that some things should go in one ear and out the other—a Christian's ears should be sanctified as well as his eyes or tongue and not let filth or falsehood be poured into them. It is said of some that what goes into their ears runs right out their mouths and it often happens that it is of quite another shape and texture too when it comes out—and woe to the reputations that are involved.

David prayed that the Lord should keep him from sinning with his tongue. In these days of accelerated gossip and radio broadcasting, or corrupting error of a faith-killing character, conscientious people should pray to be kept from sinning with their ears!

Sel. John H. Kintzel.

THE GOLDEN RULE

"And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31; Matthew 7:12).

1. *Think about others* as you would have them think about you.
2. *Talk about others* as you would have them talk about you.

3. *Talk to others* as you would have them talk to you.
4. *Pray for others* as you would have them pray for you.
5. *Teach others* as you would have them teach you.
6. *Preach to others* as you would have them preach to you.
7. *Testify to others* as you would have them testify to you.
8. *Feel toward others* as you would have them feel toward you.
9. *Love others* as you would have them love you.
10. *Help others* as you would have them help you.
11. *Praise others* as you would have them praise you.
12. *Confess to others* as you would have them confess to you.
13. *Forgive others* as you would have them forgive you.
14. *Defend others* as you would have them defend you.
15. *Rebuke others* as you would have them rebuke you.
16. *Work for others* as you would have them work for you.
17. *Listen to others* as you would have them listen to you.
18. *Be as patient* with others as you would have them be patient with you.
19. *Do business with others* as you would have them do business with you.
20. *Live with others* as you would have them live with you.

Sel. by Jeanette Poorman

M T. H O P E

DUNKARD BRETHREN CHURCH HOME

DISTRICT No. 1, INC.

MANHEIM, PA. — R. D. #3

TRUSTEES

David F. Ebling, Chm.
Box E
Bethel, Pa.

Joshua Rice
R. D. #3
Frederick, Md.

TRUSTEES

Ray S. Shank, Sec.
201 West Coover St.
Mechanicsburg, Pa.

James Kegerreis
R. D. #1
Richland, Pa.

Foster B. Shaffer
R. D. #3
Manheim, Pa.

TRUSTEES

Edwin S. Stauffer, Treas.
R. D. #1
Newmanstown, Pa.

Jacob C. Ness
136 Homeland Road
York, Pa.

Policies and Procedures

FOREWARD — The purpose of this institution is to provide a residence with a Christian environment, and care for the aged and infirm.

ADMISSION POLICIES — The applicant must be free from contagious diseases as shown by a medical report from the applicant's physician.

He shall have reached the age of 65 years before being admitted to the Home. Special consideration may be given to persons under 65 years, of age, where circumstances warrant.

No applicant will be denied admission because of race, creed or color.

FINANCIAL ARRANGEMENTS — Each person admitted to the Home, shall upon admission, pay an entrance fee of \$500.00. This is an outright payment to the Home, and is not available for meeting expenses in connection with residence in the Home.

BASIC RATES shall include room, board and laundry, per month \$240.00.

EXTRA CHARGES — When a Resident becomes non-ambulatory, and requires assistance and personal care, additional charges per month of \$30.00.

- Medication will be provided by the Resident.
- Medical services by a physician, hospitalization and burial are at the expense of the Resident.
- An applicant may be accepted into the Home when (1) on Public Assistance; or (2) with such limited resources that Public Assistance will be approved.
- All charge are on the pay-as-you-go plan. It is expected that the Resident will keep and control his resources and use them to pay his monthly expenses.

MISCELLANEOUS — Clothing — Each applicant upon entry, shall bring only such personal clothing as needed. This clothing shall be marked with the Resident's name, for laundry identification.

—Room Furniture — A Resident may bring one or two favorite items, with approval. All other furniture will be provided by the Home.

—Television — No television may be brought to the Home at any time.

—Radio — The use of the Radio will be permitted, and must be controlled so as not to annoy adjoining Residents.

—Visiting Hours — Hours for visitation will be from 10 o'clock, A.M. to 8 o'clock, P.M.

—Wership Services will be scheduled in the Chapel.

PROCEDURE for ADMISSION — Persons interested should detach the APPLICATION and AGREEMENT, shown herewith, and mail to Mt. Hope Dunkard Brethren Church Home, District No. 1.

Applicants will be visited by a representative of the Home, to determine whether the applicant's name can be placed on the waiting list. The applicant will be notified of the decision.

When the applicant's name reaches the place, on the waiting list, where priority can be given, he will be notified.

When the applicant has received notice of acceptance, he will have his physician complete a health record, on a form provided by the Home. The physician sends this information to the Home.

The names of all applicants will be placed on one waiting list. When there is a vacancy, consideration will be given to the applicant whose name is at the top of the list, however, the person is selected primarily on the basis of his need for a Home at that particular time and the Home's ability to respond to his need.

Applications from members of the Dunkard Brethren Church will be given first consideration, but applications from members or non-members will be considered in the order in which the completed application has been filed. Each applicant will be dealt with on a separate and individual basis.

SUPERVISION — No loitering will be permitted in hallways, dining room, kitchen or office. The use of appliances in Resident's room is forbidden, except by permission. The use of tobacco in any form, alcoholic beverages or profane language shall be forbidden on the premises. Residents who go to law with one another shall be asked to leave the Home. The Infirmary shall have a written Policy relative to the basic rates, listing the services included and those which are to be paid by the Resident, over and above the basic rates. A copy will be given each Resident or his representative.

HEALTH SERVICE — A physician will be available to visit Residents in an emergency, if or when the attending physician is not available.

The Resident shall pay for all professional care rendered to him by doctors, dentists, surgeons or other professional people. The Resident shall be responsible for all hospital and special ambulance expenses.

Each Resident is expected to limit medications to that approved by the Resident's personal physician.

FINANCES — All charges on the pay-as-you-go plan. It is expected that the Resident will keep and control his resources, and use them to pay his monthly expenses. A \$1.00 per day tray service in Resident's rooms shall be paid by the Resident. The amount of each monthly payment, which is fixed by the Board of Trustees, may be increased or decreased from time to time, upon notice by the Board of Trustees.

INTERESTED MEMBERS

Members of the Dunkard Brethren Church, who have first chance for application, should send your application if you desire to enter the home, direct to the Mt. Hope Home. Also those desiring employment at the Home, should send your application to the secretary.

POLICIES GOVERNING MT. HOPE DUNKARD
BRETHREN CHURCH HOME, DISTRICT No. 1

FOREWORD — This being a Christian institution, nothing of any unkind, unchristian or immoral nature shall be permitted.

DAILY SCHEDULE — The following daily schedule will be followed:

- 6:30 — Rising Bell.
- 7:00 — Morning Worship and Breakfast
- 12:00 — Dinner
- 5:00 — Supper
- 9:00 — Retirement

PERSONAL CARE — Cleanliness shall be observed by all, in both personal and tidiness of rooms.

The clothing of all Residents shall be marked with the Resident's name for laundry identification.

Residents who are physically able, may wish to assist in the duties about the home.

All Residents and Personnel shall be modestly dressed. Shorts and are not considered modest. Visitors shall conform to the same rule.

The Home reserves the right to transfer a Resident to another room in the Home, as may be determined for the safety, or wellbeing of the Resident involved.

VISITATION — Residents will not leave the premises without informing the administrator.

The Home will accept no liability or responsibility for the Resident or property of the Resident at times when he or she is away from the Home for either temporary or extended visits.

Residents are encouraged to invite their friends and relatives to visit the Home.

Visiting hours shall be between the hours of 10 A.M. and 8 P.M. Visitors are expected to pay for meals and lodging.

RECREATION — **TELEVISION SETS** will not be permitted in the Home. This is included in the signed agreement, upon admission. The use of a Radio will be permitted, if done without annoying adjoining Residents.

A P P L I C A T I O N

This day of, I wish to make application
for admission to the Mt. Hope Dunkard Brethren Church Home, District No.
1, Manheim, Penna., Route No. 3.

.....
Signature of applicant.

A G R E E M E N T

In making this application for admission to the Mt. Hope Dunkard
Brethren Church Home, District No. 1, I hereby declare that I am familiar
with the Policies, Procedures and Financial Arrangements for admission to
the Home, do make this application, and agree to accept the said Policies,
Procedures and Financial Arrangements without reservations.

.....
Signature of Applicant.

.....
Signature of person making
this application for another.

heart. It is for me to have no trouble: never to be fretted or vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace in a deep sea of calmness when all around and above is trouble. It is the fruit of the Lord Jesus Christ's redemptive work on Calvary's cross, manifest in those of His own who are definitely subjected to the Holy Spirit." —Sacred Moments

THE OLD BENT TREE

The tree was old and ugly bent
 With knots about it's trunk;
 Its marked value—not a cent,
 'Twas only fit for junk;
 But when the tree was but a sprout
 Just shooting from the earth,
 Had it been staked and straightened
 out —
 What might have it been worth?

It might have been a stately oak,
 Quite charming in its height,
 Whose fame the poets might have
 spoke
 Because it stood aright:
 Or maybe those who work in wood
 Might with their many tools
 Have put it where it could have
 stood

To bless our homes and schools.

Whereas the tree, so bent and old,
 So knotty and so rough,
 Could not to lumber plants be sold
 Because it was so tough;
 Therefore it only filled some space
 Within a wooded dell,
 And no one praised it for its grace
 So far as we can tell.
 How much the old bent tree
 portrays
 One's life that's spent in sin,
 Who's old and full of wicked days
 And never lets God in;
 Who might have been a stalwart
 man,
 So strong and great in truth.
 If only he had sought God's plan
 Back in the days of youth!

Oh, parents of our land today,
 Help start the children straight,
 By teaching them to watch and pray
 Before it is too late:
 By helping them to seek the Lord
 Who saves by grace sublime,
 And holds for them a great reward
 Beyond the shores of time!

And yet there's hope for old bent
 lives
 Far more than crooked trees.
 If men will leave the devil's dives
 And fall upon their knees,
 And out of broken hearts repent
 And seek God's mercy now,
 That, somehow, pardon may be sent
 To those who humbly bow.

—Sel. by Ruth Snyder

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1968

PRIMARY LESSONS

Nov. 3—Man, the Image and Likeness of God. Gen. 1:26; 2:7-9; 5:1-2; 2:21-24; Acts 17:24-29.

Nov. 10—Man's Privileges and Responsibilities. Gen. 1:27-28; 2:8-15; 18-20, 25; 9:1-4; Psa. 8:4-8.

Nov. 17—Sin and Its Consequences. Gen. 2:16-17; 3:1-24; Rom. 5:12-19.

Nov. 24—Cain and Abel. Gen. 4:1-18; 9:5-6; Jno. 8:44.

ADULT LESSONS

Nov. 3—Be Ye Therefore Ready. Matt. 24:36-51.

Nov. 10—The Dead in Christ Shall Rise First. I Cor. 15:45-58.

Nov. 17—Purpose of His Coming. Matt. 16:24-28; Matt. 25:31-46.

Nov. 24—Christ, the Resurrection. John 11:1-27.

THE BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1968

GOD IS LONG SUFFERING AND MERCIFUL

Memory verse, Exo. 34:6, "And the Lord passed by before him, and proclaimed, The Lord, The Lord

God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Fri. 1—Exo. 34:1-10.

Sat. 2—Num. 14:1-24.

Memory verse, Psa. 86:15, "But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

Sun. 3—Deut. 4:25-40.

Mon. 4—Chron. 30:1-27.

Tues. 5—Neh. 9:1-38.

Wed. 6—Psa. 6:1-10.

Thurs. 7—Psa. 31:1-24.

Fri. 8—Psa. 57:1-11.

Sat. 9—Psa. 86:1-17.

Memory verse, Psa. 103:8, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

Sun. 10—Psa. 103:1-22.

Mon. 11—Psa. 116:1-19.

Tues. 12—Psa. 117:1-2.

Wed. 13—Psa. 119:73-80.

Thurs. 14—Psa. 119:129-136.

Fri. 15—Jer. 5:11-20.

Sat. 16—Jer. 15:1-21.

Memory verse, Joel 2:13, "And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

Sun. 17—Joel 2:1-18.

Mon. 18—Jonah 4:1-11.

Tues. 19—Rom. 2:1-13.

Wed. 20—Rom. 9:1-33.

Thurs. 21—Eph. 2:1-22.

Fri. 22—I Tim. 1:1-20.

Sat. 23—Tit. 3:1-11.

Memory verse, I Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Sun. 24—Heb. 2:1-18.

Mon. 25—Heb. 4:1-16.

Tues. 26—Heb. 8:1-13.

Wed. 27—James 5:1-11.

Thurs. 28—I Peter 1:1-25.

Fri. 29—I Peter 3:1-22.

Sat. 30—II Peter 3:1-18.

OBEDIENT TO PARENTS

At a banquet held soon after the surrender of Lord Cornwallis, a distinguished French officer asked Mrs. Washington, the mother of General George Washington, how she had managed to raise such a splendid man. "I taught George to obey," was her reply.

A writer in "The Classmate" tells of a conversation he had with the warden of a large prison. He asked the latter what, in his opinion, is the chief cause of crime, expecting him to say, Intemperance.

"I have given a great deal of attention to this subject for a number of years past," said the warden, "and I have come to the deliberate conclusion that the chief cause of crime is disobedience to parents. A whole generation of boys is growing up in this country who were never taught to obey, and when they reach

young manhood they snap their fingers in the face of the law, determined to do as they please. When they come into this prison the first thing is to teach them to obey, a lesson they have never learned at home. When a boy has successfully defied his father or his mother, he has taken a first step, and it is a long step, toward the criminal's cell."

"The yielding of the will to parent or teacher is often the schoolmaster that leads to Christ," Mary Lyon used to say. "Thank God if you have learned to submit your will to that of your parents."

Sel. by Jeanette Poorman

Be very careful how you live, you may be the only disciple that your neighbor knows.

He who spends much time in prayer will not need to tell others, it will tell on him.

God calls men when they are busy; Satan calls them when they are idle.

The main difference between a stumbling block and a stepping stone, is the way you use it.

Never criticize your friends until you have walked at least a mile with them.

A good thing to remember and a better thing to do, is to work with the construction gang and not with the wrecking crew.

BIBLE MONITOR

VOL. XLVI

NOVEMBER 1, 1968

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WISE UNTO SALVATION

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:14-15. We wish to meditate upon this text in the reverse of which it is written. We believe all our readers are much concerned about salvation. Our text tells us that we are wise if we are concerned about our salvation. Many of us have been blessed from a child, in that we have been taught the Holy Scriptures and have been made to realize the value of our salvation.

The first step in our salvation is that we have faith in Christ Jesus as our Saviour. The second step is to know the Holy Scriptures. The third step is to follow the instructions learned from the Holy Scrip-

tures. In this day of much teaching of a religious nature, it is most important that we realize that the Holy Scriptures are from God and in them we find no confusion or misleading instruction.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus," 2 Tim. 1:13. Perhaps this is the greatest danger in our time, that so many people do not depend enough upon these "sound words" and are not sufficiently concerned about what they tell them. Conscientious individuals fail to hold fast to the teachings of the Holy Scriptures. Our text tells us to continue in the things which thou hast learned. How many of our readers are strictly doing this? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," 1 Tim. 4:1. Is this scripture true of any believers or even professors today? Do any of

us trust our own ways unto salvation? How can we thus hope to escape the snares of the Devil?

As we labor together, consult together and strive to build one another up in the most Holy Faith, is not our christian path difficult enough. Do you feel that you can carry on alone? We must continue steadfastly in the Gospel faith unto the end. Only then, by serving God faithfully, can we hope to hold out against sin. "And the things that thou hast hurt of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2:2. Yes, we need faithful leaders in God's plan of salvation. Why did the children of Israel fail, because many of their leaders failed. How many leaders, even in our own brotherhood, are failing to lead the people to the best of their ability? Old age is not necessarily godliness. Those who lived to be many centuries old, in the ages of ancient history, have left very little imprint upon the world. Yet Christ lived about 33 years upon the earth and what supreme eternal instructions He left for all of us.

"Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," I Tim. 4:12. Does this scripture apply only to the aged elders or does it rightly fit every servant of Christ? Paul urged us to serve

God fearfully, as he gave us an example. This verse requires each of us, to live a devoted, industrious and controlled christian life. Christ's example is the best pattern we can find. Paul's example is also very good for us to follow. To whom am I an example?

"But Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," I Tim. 4:8. What better promise can we hope for, than that which is offered here? Notice, this promise is not offered without godliness (God-like-ness). To be in this classification we dare not take God's word without exactness, nor forsake or depart from even one of the Holy Scriptures, for one year, one month or one day.

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," I Tim. 4:14. This applies especially to our leaders, who were installed by the laying on of hands of the officials and prayer unto Almighty God. Each officer of our brotherhood had this blessing of the Holy Spirit upon him. Perhaps some of us take too lightly this wonderful blessing of the Holy Spirit? Will not each one of us be required to give an account of his use of this Heavenly blessing? Which are we most concerned about: wise in wealth, wise in worldly wisdom or "wise unto salvation?"

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands," 2 Tim. 1:16. The gift of God (the power of the Holy Spirit) is not forced upon any one of us. Through our faithfulness it may be bestowed upon us; but we individually must use it, we must stir it within our hearts, we must apply it according to the instruction in God's holy scriptures. Thus we look for reliable standards for workers in God's Kingdom. Christ's Gospel and God's standard for our lives has been faithfully transmitted to us through His Word, the Bible. Will we continue to observe it or will we foolishly forsake it? All faithful believers and especially those in a place of leadership, must keep himself free from the stain of questionable conversation, ungodly talk and superstitious nonsense. Godliness, continued until life doth end, is a vast benefit today and will yield unvaluable dividends in eternity.

**BETWEEN NOW AND THE
MARK OF THE BEAST,
A WORLD CHURCH
WILL BE ORGANIZED**

The great revival that we hear so much about will be the uniting of all religious bodies into an "ecumenical world church." All that has to be done these days to put any-

thing over is to popularize it. It matters little what it is, just make it a going thing and the masses will fall for it, good or bad. The cost in money, shame, disgrace, disease, are all without consideration. There need be no line of demarcation separating them from anything, just so it keeps them moving with the crowd.

The pressure on our age is to follow this world church movement. ((II Thess. 2:3-4) of "Away with God"; "God is dead"; "Away with Jesus Christ and the Holy Spirit, and the Bible as the inspired word of God"; and everything that we have inherited from our sainted fathers and mothers. This pressure is so convincing, it blinds and overwhelms all but God's remnant. They, like Paul in Ephesians 6:13, must take the whole armour of God, that they may be able to withstand in the evil day. And then God will have to shorten those days, or no flesh should be saved, Mark 13:20. The days that we are facing right now are the most perilous of all time. This is the beginning of the tribulation spoken of in the Bible, Matt. 24:21, when we must watch all that we have held so dear: the "In God we trust" gone forever from our government; with agnostics competing for the highest seat of our government; with spiritual wickedness in high places (Eph. 6:12).

BIBLE MONITOR

NOVEMBER 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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Can we survive with the Bible and prayer gone from our schools and evolution and atheism taught in its place; the family altar almost extinct, with our sons, daughters, grandsons and daughters being flushed down the broad popular way to destruction? If it is not tribulation to stand by helpless and see the house burning down with your children in it (Matt. 7:13). I sympathize with Mother Lot; that was her family back there in that terrible fire, Gen. 19:26.

There never was a time that the admonition of our beloved brother Paul was more precious than this very moment: "Finally my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may

be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; against spiritual wickedness in high places; wherefore take unto you the whole armour of God (the Bible) that ye may be able to withstand in the evil day."

Let me interject an experience I had the other day. A university student came to me in all the bitterness of his soul, an avowed agnostic. I needed the whole armour or God and what's more, I had to know how to use it. I was a soldier in the old fighting 15th calvary. We were fully armed, but the most important thing was to know how to use this power. Our Bible is a wonderful book; it lacks nothing, "for the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," Heb. 4:12. Also, "It is the sword of the Spirit," Eph. 6:17. It is in being able to use God's mighty Word that makes the difference of life and death.

The elect's greatest foe will be false brethren in the world ecumenical church. "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin

be revealed, the Son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," II Thess. 2:3-4. You know what Jesus said about these fellows: "Not every-one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven," Matt. 7:21. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity," Matt. 7:22-23. "He that taketh not his cross and followeth me is not worthy of me," Matt. 10:38.

Right now Satan is creating sentiment in favor of his world government, political and religious; with his being the God of this world, II Cor. 4:4, also it's prince, John 14:30. Satan claims the above for his very own, in speaking to Christ, "And the devil taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I give it; If thou there-

fore wilt worship me, all shall be thine," Luke 4:5-7.

Satan during these next few years is out to prove that he can do a better job of ruling this earth than God has done. He will bring forward everything that has gone wrong from the beginning of time; wars, disease, famines, starvation, floods, fires, earthquakes, rioting, etc. Under these troubled conditions, by our help, Satan hopes to prove that God has made a mess of things. In so doing we Christians who will refuse to take the mark of the beast will get the blame for all wrong, and will be dealt with as criminals. The devil hopes, by our help, to dethrone God, much as he solicited the aid of fallen angels in his first attempt to overthrow God, Rev. 12:7-8. I am sure that he will make one more try, and "shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle; the number of whom is as the sand of the sea, and they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them," Rev. 20:8-9. But right now Satan is like an office seeking politician, he is out to win votes for his world kingdom.

But God has said, "Love not the world, neither the things that are

in the world; If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world," I John 2:15-16. Christ refused to accept the world, with its glory. So now the devil is making us the same offer if we will fall down and worship him, Matt. 4:8-9. It looks like this generation is falling over each other in accepting this offer of power and glory. The things that are being done have none of the love of the Father in them, I John 2:15.

The conduct of the modern church and the world is almost synonymous. They both walk very agreeably together, both have embraced the spirit of our time fully. The lid is off, the dress, appearance in church, at the dance, on the street, or in any public gathering, all are about the same. Shame is gone, purity, in and out of marriage, is fading, society in general is on crutches, virtue is almost extinct, except for God's children. As it was in Proverbs, "Who can find a virtuous woman, for her price is far above rubies," Prov. 31:10. The spiritual light of the Bible and the salt of the earth are about gone, Matt. 5:13. "He that taketh not his cross and followeth after me is not worthy of me," has little meaning to this generation, Matt. 10:38. "Who-soever therefore shall be ashamed

of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels," Mark 8:38.

When the leaven of the church was spiritual, true missionaries were going into all the world preaching the gospel to every creature, Mark 16:15. Our hearts rejoiced as we followed David Livingstone and Stanley into the heart of old Africa; and Adoniram Judson and his faithful wife, Ann, through the steaming jungles of India, even through that terrible prison Hand Shrink-not; how we loved them! In our dear America, where education and the Bible worked hand in hand, every teachers desk was a welcome pulpit for the men and women of God. Seldom did a teacher begin her school day without reading from the dear old Bible and offering a short prayer.

But since the spirit of the ecumenical movement has become popular, all religion is barred from our classrooms. A nation that at one time could sing, "Great God our King" has a spiritual blackout. They replaced the Bible in the schools with the doctrine of evolution, which lays the foundation for agnosticism, which in itself is popularizing the "No God" idea in the minds of our children. But now with all the "thou shalt nots" out of the way, it brings into clear view Eph. 4:19,

"Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." No truer picture could be painted of the conditions in which we live today.

As I said in the beginning of this article, all that the devil has to do now is to popularize any movement to his liking, and instantly it is a going thing with the masses. In or out of religion, I see but little difference. The honor that once guarded marriage is now a laugh, whether it is statesman or clergy. The popularization of free exchange among so called married couples to the so called free love movement, the least one can say for this movement is: it is nauseating and lowers the acts of man to the bottom. Just think, "Man was created in the image of God," Gen. 1:27. This terrible condition is with us and growing and virtue is a blackout.

The devil has the dress situation well under control. It is very much like raising or lowering a window blind. He lowers and raises dresses at his will, top or bottom, with no thought of shame, just as long as everybody else is doing it. A judge in one of our local courts admonished a young couple who had been arrested for a shameless sex act in the open: "Why don't you go into the house or get behind something at such times?" When the devil says, "Cut off your hair ladies," off it comes regardless of what the

Bible says, I Cor. 2:6. "But if a woman have long hair, it is a glory to her," I Cor. 2:15. In obeying the Lord fully, she will have "power on her head because of the angels," I Cor. 2:10. But who pays attention to what God says when the devil makes anything popular? Jesus says, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels," Mark 8:38.

In the Spirit we are standing with Shadrach, Meshach and Abednego of Daniel 3. They had to make a choice. This idol was so popular and the King so powerful that it seemed all avenues of escape were closed. They stood alone as far as man was concerned, with a choice between death or life. The choice was theirs to make (paraphrased). It would be so easy to pretend and not mean it.

Why not go along with the crowd: "Wonderful meeting! The old king was in great form, and sorta outdone himself." But then as now truly born again men and women of God could not be pushed around. Their minds were made up and that mind was the mind of God, 2 Tim. 1:17. Like true Christmas of today, they have the mind of Christ, I Cor. 2:16. In this frame of mind they could say to the King, We are not careful to answer thee in this

matter, if it be so, our God, whom we serve is able to deliver us from the burning firey furnace, and He will deliver us out of thine hand O King. But if not, be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou has set up," Dan. 3:17-18. In all dispensations men had to abide by the decisions that they made. In this particular case their faith in God saved them from being destroyed by fire. But if it had been the will of God that they should become martyrs, they were ready to go that last bitter mile also.

The great world ruler in these last days, is setting up an all powerful government, political and religious. We that remain unto that time will be faced with the same choice to make. Here again we have an image to deal with, and to refuse to worship this beast will bring the penalty of death, Rev. 13:15. To refuse his mark of 666 will mean a complete disinheritance with all privileges taken from us. We will be the enemy of society and will be treated as such. So the beast will close every route of escape and hopes to bring mankind to their knees by starvation.

The devil is now in real desperation; he knows that his time is short, Rev. 12:12. He can't afford to take any chances so he will release all the bitterness in his soul against God, taking it out on His

children, so "He causeth all, both great and small, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The devil thinks to bring people to his terms, through hunger and thirst, shelter or medical care. It is an old trick of the devil, "And Satan answered the Lord and said; skin for skin, yea, all that a man hath will he give for his life," Job 2:4.

The beasts world government will become so popular that all non-Christian people will fall over each other to get into it, where they can sin without any awareness of it. The other day, we learned of a very popular evangelist leaving his own church to join up with one more worldly, so as to get a more prominent position in the ecumenical world church.

By your prayers, in my next article, I hope to tell you just what will take place following the mark of the beast, if Jesus tarry.

Elder and Mrs. James F. Swallow
6560 Sonoma Mountain Road,
Santa Rosa, California

—o—

DISPENSATIONAL TRUTH THE BIBLE MADE PLAIN

PART 24

Continuing our study of the 6th Dispensation, the Church Period of

the Age, we point out God's Divine Plan of Salvation, for the Saving of the Souls of Men, which is Eternal Life through the Death of His Dear Son, our Saviour, in shedding His Precious Blood, as He Died on the Old Rugged Cross. After He had died this cruel death, in this manner, had been placed in the tomb. He arose from the dead, made many appearances to His disciples, those whom He had chosen in His kingdom, and had given them His "Great Commission," to go preach the gospel of His kingdom into all the world. He then ascended up into heaven. Luke 24:50-52, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy."

He had just told them to tarry in Jerusalem, for a certain purpose. Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." They returned to the city and worshiped. Verse 53, "And were continually in the temple, praising and blessing God. Amen." Jesus had previously gave them a great promise. John 14:1-3, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many

mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

His disciples saw him go into heaven. Acts 1:9-11, "And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"! Jesus had told those disciples that they would be his "Witnesses, unto the Uttermost Part of the Earth." The Holy Spirit soon came upon them, and they were indeed his witnesses, just as he had said they would be. HENCE: We have the Church, at the beginning of the sixth Dispensation, going everywhere, to both Jew and Gentile, preaching the gospel of the Kingdom of God.

Since our subject is "Dispensational Truth," It is not our purpose, to go into detail, in reviewing the operation and working, of the Apostolic period of the Church. Congregations were gathered together and the Gentiles received the

gospel, the Church was established in many cities, and letters were written unto them, which are applicable to the entire Church age. So, for full detail of the working of the Church, we admonish you, one and all, to study your Bible's, from the Book of Matthew to the coming of Christ and the end of the sixth Dispensation of the world. However, the writer thinks it would be of profit to the readers of the Monitor, before leaving this Dispensation to review, some things, which Christ revealed to one of His beloved apostles, the apostle John on the Isle of Patmos, certain messages which He sent to the seven churches of Asia, which were symbolical of seven distinct periods of the church age, from the days of the apostles, to the end of the church age, or the coming of Christ.

These are the messages to the seven churches, in detail. First, the Church at Ephesus, Revelations 2, let us hear the message. This Church signified, the first period of the Church of Christ, in the Apostolic period of the Church age, in the time of the Apostles. Suggested date (?), according to History of the Church, approximately from 70 A.D. to 170 A.D. This was the Beginning of Christianity, and extending to the second Century. However these periods may be, somewhat overlapping. Let us study these messages, then the application of their

conditions to the condition of the first period, at the close of the Apostolic Church. NOTE:- The Scriptural text, of Christ's message to this Church. Rev. 2:1-7, Verse 1, "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars (Minister's) in his right hand, who walketh in the midst of the seven golden candlesticks" (Church's).

"STARS" in the ancient Scriptures, represent dignitaries; Here the "star" is the officiating Officer or Minister at Ephesus. If the Minister of the congregation is held in Christ's right hand, then Christ would hold him accountable, as a message bearer of the Word of God. The "TWO-EDGED SWORD," which came out of the mouth of Christ is a chosen instrument, to deliver the message of the Word, by the Holy Spirit. We should note: at this point, that the apostle John was ageing, "It has been said that he was near 100 years old. That he wrote the Revelation in 96 A. D. He was the only one of the 12 apostles, who were yet living at that time.

False Doctrine was at Work in the Churches. John was to "Write" the angel (Overseer) at Ephesus, yet the message was for the whole Church, or congregation, and is applicable to the Church in all periods of the Church age, including Christ's Church at the present time.

The message bearer, would have Divine support from Him who walked in the midst of the churches (Candlesticks). He would have Divine presence, as he delivered the message. Verse 2, "I know thy works and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."

The Lord knew their works. He knows ours also. He knows the way of the righteous, as well as the ungodly, Psalm 1:6; I John 4:12.

The apostle Paul gives an account, of such, who were in Ephesus, as well as in writing to the Corinthians and to us. 2 Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." See also 2 Peter 2:1.

Christ is a Perfect Example, of patience, however He has all knowledge, and makes no pretense about judging His people, where judgment is needed. He commends the Church at Ephesus, for their labour, works, patience and for their attitude toward evil. Also for their discipline of false professors and evil doers. He knew their works to

be good works, not works of self righteousness, but works of obedience. Obedience is a Condition of Our Salvation. Regardless of what men teach. "Faith, Repentance, Confession and Baptism in Water are Needed," All are imbodyed in "FAITH," or "BELIEVING IN CHRIST." Christ knew how that this church at Ephesus hated "sin," how they had disciplined some of it's leaders, Those who claimed to be apostles (ordained) but they were not. These were false claims, they were found to be "liars."

Reader these exact, inner conditions, which were at Ephesus, were applicable to the church in the first period, and are applicable to such conditions in the Church of Christ, in all periods of the Church age. The same is true of all the other messages, to the "Seven churches of Asia," even the condition at Laodicea, providing God tarries the coming of His Son, to the end of the age. We believe we are already living at the beginning of the Laodicean period, 2 Thess. 2:3; Rev. 3:14-22. It has been said, that the word Ephesus means desirable, by others, that it means, "To Let Go" or to Relax. Either definition given would picture the "EPHESUS PERIOD."

Would it not have been desirable, to have lived in this first period, and to have fellowshiped with the Apostles, who had been with Jesus? It would have been most desirable

to live in a Congregation, such as Ephesus, which was an active Church, and at the same time, sound in doctrine. Rev. 2:3-4, "And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love." We learn here of one very important complaint, Christ had to make against them, they had lost their First Love. This was very grievous. So we see in the very first period of the age, as symbolized by Ephesus, the Church was not perfect. Likewise the Church has never been faultless at any time or period, since Christ instituted it, at its organization.

Their "sin" was very gross, at Ephesus, in this respect, they had let go their "first love," relaxing and becoming cold in their affection. Paul, while at Ephesus, had warned them of what would happen, after his departure. Acts 20:29-30, He said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Paul's Wolves's are to be summed up, in one word, "NICOLAITANES." These, the church at Ephesus hated, even as Christ also hated them. Old Satan was, and is at all times, trying to "bruise" the

heel of the woman," TRYING TO WRECK THE CHURCH.

This reference to "Nicolaitanes," or false Apostles, certainly sets forth this letter, as applying especially to Apostolic times. Who and what are the Nicolaitanes? This word comes from two Greek words, "NIKAIO" which means to Conquer, and "LAOS" people, to Conquer the People. Leadership conquering the laity. Example—3 John 9-10, Ephesus—practiced discipline. The Church at times, since their day, have been very negligent along this line, compromising with many things which are evil and harmful. The Lord says He hates this very thing. "The Deeds of the Nicolaitanes, which thing I hate." Rev. 2:5, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Just as Israel's inherited kingdom was taken from them, and given to another nation, worthy of the fruits thereof, so will the unfaithful church lose her reward. Christ warned Ephesus of this, and we too should take warning and repent, before it is too late. The Bible Teaches Apostasy, as well as Church Perpetuity. Many have fallen into

apostasy, beginning at this early periods of Ephesus, the APOSTOLIC PERIOD. Verse 6, "But this thou hatest the deeds of the Nicolaitanes, which I also hate." Verse 7, "He that hath an ear, let him hear, what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise.

This verse calls to their and to our attention the hearing of Christ's message, and the receptivity of the Spirit, and the promise to overcomers. That promise was, that they might "eat of the tree of life" in the Paradise of God, in the Heavenly City. This promise to overcomers, in the first period, was not only for Ephesus, but for all the following period's of the Church, throughout the Church Dispensation, and throughout all Eternity. Before leaving the Record of the Message to Ephesus, let us notice, some Historical accounts of this Apostolic Period, taken from Church History.

We can not determine, by the Scriptures, accurately, the events recorded in the Histories of men. The Divisions of the Periods of Church History are as follows: Ancient, Medieval and Modern. Each of the principle eras, Ancient, Medieval and Modern, breaks into distinct sections. First, "the Subordinate Period," which we are studying, covers the interval between the "Founding of the Church" and the

end of the "Apostolic Age," or the close of the first Century. "Church Government" in the Ephesus Period, is recorded by One, Geo. P. Fisher, in his History of the "Christian Church." And we quote: (page 37) "To the Apostles had been given the Power of the "Keys" and the Power of "Binding" and "Loosing". That is: The authority to exercise, Christian discipline and Legislative or Judicial Function, in connection with the planting of the Gospel. —End of quote.

We quote from Mr. Walker's History, page's 14 and 15, in regard to Jewish History, that is their background, in the second century, Quote: "In regard to the Jewish background of the Christians, in pointing to the Pharisees (he says) The Messianic hope shared by the Pharisees and common people alike, was the outgrowth of strong national consciousness and faith in God. It was most vigorous in times of national oppression, under the earlier Maccabees, when a God-fearing line had given independence to the people, it was little felt.

The later Maccabees, however deserted their family tradition. The Romans conquered the land in B. C. 63. Now the situation was really improved from a strict Jewish standpoint, when a half Jewish adventurer, Herod, the son of the Idumean Antipater, held a vassal kingship under Roman underlordship

from B. C. 37, to B. C. 4. In spite of this undoubted services to the material prosperity of the land, and his magnificent rebuilding of the temple, he was looked upon as a tool of the Romans and a Hellenizer at heart. The Herodians were disliked by the Sadduces and Pharisees alike.

On Herod's death his kingdom was divided between three of his sons. Archelaus becoming "ethnarch" of Judaea, Samaria and Idumea, (B. C. 4 to A. D. 39). Archelaus aroused bitter enmity, was deposed by the Emperor Augustus, and was succeeded by a Roman Procurator, the occupant of this post, from A. D. 26 to 36, being Pontius Pilate. With such hopelessly political conditions, it seemed as if the Messianiac hope could be realizable only be Divine aid.

By the time of Christ that hope involved the destruction of Roman authority by Supernatural Divine intervention through a Messiah; and the establishment of a kingdom of God, in which a freed and all-powerful Judaism should flourish under a righteous Messianic King of David descent, into which the Jews scattered, throughout the Roman Empire, should be gathered, and by which a golden age would be begun. To the average Jew it probably meant little more than that, by Divine intervention the Romans would be driven out and the kingdom restored to Israel. A wide-spread be-

lief, based on Malachi 3:1., Held that the coming of the Messiah would be heralded by a fore-runner." End of quote.

Please note the transpiring of all this, as recorded by History, and then carefully harmonize it with the Scriptures.

It should be remembered, as stated above, that John wrote these Messages to the churches, about A. D. 96, 26 years after the city of Jerusalem had been destroyed, in the year A. D., 70, and the Jews were scattered throughout the Roman Province. All these things are said to have happened in the 6th Dispensation of the World.

(To be Continued.)

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REMEMBERED

Often, as we sit alone and muse, with our mind completely relaxed and with nothing in particular claiming our attention, we unconsciously think of the days gone by and cherish many memories. We think of our associates of youth, also of those who were old when we were but boys and girls, and we recall many virtues which ought to characterize our own lives. It is not strange that we but seldom criticize those who have passed from this world? As we think of them we try to recall their best and noblest qualities, and we are inspired by them.

We think of our kind old grandfather and grandmother, now departed, for whom it seemed everybody had a good word. We remember where we saw them, what they did, where they sat, what they said, and there steals over us a sort of lonesomeness which makes us wish we might see them just once more.

We think of John and Mary, with whom we spent so many happy moments in our school days, but their bodies are already sleeping that long sleep which knows no wakening until Gabriel shall blow the trumpet on that drear day when all people, living and dead, shall be summoned before the tribunal of God. We think of many whom we once knew well and loved, but whose whereabouts we do not know, nor whether they with us are still engaged in the battle of life, or whether they have gone to their reward.

While we thus sit and muse, we can almost invariably recall more good qualities than evil, and in making comparisons we find many failings in ourselves. Perhaps we did not see them while those whose memory we now cherish were still with us, and I have often felt convinced that we who are yet here are not esteeming our fellow men as we would wish we had, if they should be called away now and we spared another ten or twenty years. After all, we are very selfish, very selfish indeed. Why is it so? Do we not wish to leave an influence for

good upon those whose thread of life may not be so soon cut off as ours? Surely there will be many who will think of us when we are gone, but what impressions will we have made upon their memory? Can we be so ardent in our pet pursuits as to allow our zeal to become so far out master that our actions are no longer governed by knowledge or good judgment? Do we eulogize our own abilities and flatter those over whom we have an influence to the extent that an unbiased mind can readily see that we mistake sentimentalism for good common sense? Whatever may be the cause it is a fact that we are earnest and sincere in our pursuits, but if that earnestness and sincerity leads us to seek self-aggrandizement, and to disrespect others who are perhaps more worthy of respect than we are if we but become honest with ourselves, it is plain that we are not expending our energies to the glory of God, but for our own glory and the glory of those who champion our cause.

God is not in such work. Smooth words and fair speeches are by no means an evidence that we are always right. Not all is gold that glitters, and it is but true that we are all too much after the glittering things of this world. Alas, too often things that have a polished surface, but are without any depth, strength, or stability. Knowing this, what sort of memory can we ex-

pect those who outlive us will cherish of us, if it so be that our memory is at all worthy of being cherished?

Still the wish that we might be remembered because of our good deeds only, is not the highest desire we may or should have. Rather, let it be fixed upon the memory of our successors how that in meekness, lowliness of heart, charity, forbearance, patience, and all kindred graces we have imitated our Lord, and that our actual, everyday life was the great proof of what we have professed. "Let your light so shine before men, that they may see your good works, and glorify (not you, but) your Father which is in heaven," Matt 5:16. If we strive to excel in the christian graces, the burden of life becomes all the lighter, and the approach of the end of our race more welcome. We shall be missed, but not forgotten, and the memory of our lives will be as a book adorning the center table of the hearts of our associates, who will often spend moments in studying it.

Looking backward and recalling those who have gone before also reminds us that it will be but a very short time until we must go. When we visit the "city of the dead" we think, as perhaps at no other time, how fleeting time is. We are reminded of the necessity of "walking with God" and heeding His wise counsels. We do not wish to be ushered into eternity while engaged in jest-

ing or something else which we know is not becoming, and when we consider our frailty we realize how needful it is to guard every step of our life.

We hold in reverence the memory of all good people whom it has been our privilege to meet. This becomes a source of inspiration to us and helps us form worthy resolves. We try to imitate the virtues which in our estimation have brightened their lives most, and sometimes almost lose courage when we see how far short we fall of the perfection which in our memory we see in them. Their lives seem to be like a sweet melody which echoes and re-echoes in our ears. Our heart strings respond and ere we are aware, the warm tear trickles down our cheeks while we long to be with them. O blessed memory, who has taught thee to melt the heart of the thoughtless girl or the wayfar- ing boy, the indifferent father or the careless mother, and bring them face to face with God's problem of life? Shall not the examples of our departed friends impress us with a desire to be unselfish?

We are not doing all we can to adorn Christ's church, to make the rugged path of others smoother, and the way to God easier. Many are the moments we might have put to better use instead of trying to gratify our own desires, to connive against a brother and injure his character, or be a busybody. This may apply

to some preachers, as well as to some lay-members, and surely we cannot hide our hypocrisy before God. Let us not forget that whenever we mete out anything to our neighbor, our Lord expects us as His children to do as He did, and if we willfully and consciously withhold from our brother or our neighbor that which we know full well belongs to him at the judgment we must give an account of it. We do not like to associate such thoughts with the lives of those gone before, but delight ourselves with thoughts of their noblest deeds and kindest acts.

What shall be the characteristics in our lives which shall make others remember us when we are gone, and will the memory of us prove a source of inspiration to them, or shall it be that our names will be associated with such things from which the face of the Lord must turn in sorrow, and our friends with regret?

In Jesus confiding, in His grace abiding,
I walk in His counsels so precious and pure;
His hand ever guiding; 'neath His righteous hiding,
I know I am safe when temptations allure.

Though time fast is fleeting, and life's tempest beating,
My frail little craft in His hand is secure;

And I know when completing my journey, the meeting
With loved ones who've gone on before will be sure.

I think of them ever; forget I can never
The graces which brightened their lives here below:
May my life be a letter to make others better
And help them their Saviour still better to know.

Selected

THE HUMAN TOUCH

'Tis the human touch in this world that counts—

The touch of your hand and mine,
Which means far more to the fainting heart

Than shelter and bread and wine;
For shelter is gone when the night is o'er,

And bread lasts only a day,
But the touch of the hand and the sound of the voice

Sing on in the soul away.
—Selected

TAKE TIME TO PRAY

Have you been alone with Jesus
In communion sweet today?
Have you sought His blessed presence,
Have you taken time to pray?

Have you had a time of quiet

Where by eyes of men unseen
You could know and feel Him pre-
sent,
Nothing coming in between?

He delights when we thus meet
Him,
And His blessed Spirit given
Fills our hearts with peace and
gladness
'Till it seems 'tis almost
heaven.

Do not, then, His heart be grieving
By not taking time to pray;
If you seek Him, He will meet you
And go with you all the day.

—Selected

THE WAY TO GOD

If my days were untroubled
And my heart always light
Would I seek that fair land
Where there is no night;

If I never grew weary
With the weight of my load
Would I search for God's peace
At the end of the road;

If I never knew sickness
And never felt pain
Would I reach for a hand
To help and sustain;

If I walked not with sorrow
And lived without loss
Would my soul seek sweet solace
At the foot of the Cross;

If all I desired was mine
Day by day
Would I kneel before God
And earnestly pray;

If God sent no winter
To freeze me with fear
Would I yearn for the warmth
Of spring every year?

—Sel. by Mary F. Keller

AUTUMN

The world puts on it's robes of
glory now;
The very flowers are tinged with
deeper dyes;
The waves are bluer, and the angels
pitch
Their shining tents along the sun-
set skies.

BIBLE DOCTRINE

There seems to be a tendency some-
times for people to think of the
word "doctrine" as denoting some-
thing legalistic and unspiritual, but
such an attitude is not based on the
teachings of Jesus and the apostles.
The people were astonished at the
doctrine of Jesus, and on one occa-
sion He explained it in this way,
"My doctrine is not mine, but his
that sent me" (John 7:16). Paul
encouraged Timothy to "give atten-
dance. . . to doctrine" (I Tim.
4:13), and in stating the nature
and functions of Scripture he said,
"All scripture is given by inspir-
ation of God, and is profitable for

doctrine. . . . ”

Some one has well said, “Basically ‘doctrine’ is the teaching of the truth. When such teaching comes out of a careful reading of the Word, and of an acceptance of the truth it teaches, it becomes the foundation of a faith that establishes us in our Christianity.”

Let us then continue to study the Bible so that we may become familiar with its doctrines or teachings. If such study is engaged in by the direction and illumination of the Spirit of God who inspired the Scriptures, we will also learn to love its doctrine and strive to obey it. That was the philosophy and practice of our Anabaptist fathers, and farther back, of the disciples of the early church.

This requires an openness of heart and mind and will such as Jesus implied when He said, “If any man will do his will, he shall know of the doctrine,” (John 7:17). When that doctrine is exemplified in the life of the Christian, he meets the challenge of the Apostle Paul to “adorn the doctrine of God our Saviour in all things,” (Titus 2:10). The beauty and radiance of Bible doctrine shines out through a consistent, joyful, victorious Christian life.

—Sel. by Montez Sigler

He who thanks but with lips, thanks but in part; the full, the true thanksgiving comes from the heart.

L A T E I S S U E S

Again we have fallen behind in mailing out the issues of the *Bible Monitor*, due to labor problems. We ask your continued patience, as we hope to catch up with the issues again as soon as possible.

—Editor.

M A N U S C R I P T

Printing costs have advanced so much, that we urge those writing for the *Bible Monitor* to try to observe these few rules:

Type or write on one side of sheet only.

Always double space the lines (leaving $\frac{1}{4}$ inch or more between lines).

Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.

—Editor.

T H A N K G O D

Thank God for life!

E'en though it bring much bitterness and strife,

And all our fairest hopes be wrecked and lost,

E'en though there be more ill than good in life,

We cling to life and reckon not the cost.

Thank God for life!

Thank God for love!

For though sometimes grief fol-
lows in its wake,
Still we forget love's sorrow in
love's joy,
And cherish tears with smiles for
love's dear sake;
Only in heaven is bliss without
alloy.
Thank God for love!

Thank God for pain!
No tear hath ever yet been shed in
vain,
And in the end each sorrowing
heart shall find
No curse, but blessings in the hand
of pain;
Even when he smiteth, then is
God most kind.
Thank God for pain!

Thank God for death!
Who touches anguished lips and
stills their breath
And giveth peace unto each trou-
bled breast;
Grief flies before thy touch, O
blessed death;
God's sweetest gift; thy name in
heaven is Rest.
Thank God for death!

Sel. by Montez Sigler

—o—
A long clothesline needs a prop
in the middle. A long week needs
the mid-week prayer meeting to bol-
ster the spiritual life of the
Christians.

SOUTH FULTON, ILLINOIS

Sermon by Bro. Harley Flory.
Quote: In the song "Zion's Summit"
the first verse, "On Zion's Summit
stood a numerous host redeemed by
blood." The summit is the crest of
a hill or the highest point. For your
soul and mine to reach that height in
christianity, it will take unbounded
faith. Paul said he was chief of sin-
ners, yet Christ came to save him.
His faith in his Lord was rewarded.
Jairus, a ruler of the synagogue, had
great faith. He fell at the feet of
Jesus and besought Him greatly.
He knew Jesus could heal his daugh-
ter. The little girl died before he
reached home, but Jesus comforted
the father by saying "Be not afraid,
only believe."

Mark 5:38 tells us the people were
causing tumult, with weeping and
wailing. Jesus said, "Why make ye
this ado and weep? the damsel is
not dead, but sleepeth." With all
their professed faith, they laughed
Him to scorn. They knew she was
dead. We can be a follower and not
realize, as we ought, what Jesus can
do for us. It takes faith to raise our
soul above the earth. The disciples
said, "Lord, increase our faith."
This same prayer should be ours
each day. If we entertain the
thought, that we cannot lose our
faith," This same prayer should be
faith," we already have taken a step
downward. We must be on our

guard lest we fall when we think we stand, I Cor. 10:12. The time may come sooner than we think for us to enter eternity. Salvation is a miracle. That is why Christ came to give it to us. Luke 2:11, "For unto you is born this day, in the city of David a Saviour, which is Christ the Lord."

As we think of the Christmas season, is it the time of the year when people think of the unspeakable gift of God, His Son. People give and receive gifts. It is sad that materialistic, carnal-minded man commercializes two of the greatest events of history: the birth of and the resurrection of Christ. To a great extent plans are made for Christmas buying in July, by the stores. The greatest gift that mankind has ever known, the Messiah, whose coming was prophesied in Old Testament times, was announced by the angels. By His giving His life and blood, my sins and yours were atoned for. Before Christ came the blood of goats and bulls, which were sacrificed in the temple, only covered over the sins.

"For the Son of man is come to seek and to save that which was lost," Luke 19:10. A Saviour is one who comes to our rescue. Three boys became lost while they were exploring an old mine. Their flashlight burned out and in the darkness they became separated. One finally made his way to the outside

and called for help. Many people rushed to help and put forth great effort to find the boys. Their efforts seemed useless and the searchers were at the point of giving up and turning back. One man insisted, Go a little farther, and they found the boys unharmed. Jesus went farther than any other man for us. Yes, much farther than you and I can ever go for others. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved," John 3:17.

The evil spirit always pulls us down because Jesus came for the purpose of lifting us. We think of Him as a Saviour, who came to bring forgiveness to Israel and to us. But before we can be forgiven we must repent. We may wonder why Paul called himself the chief sinner. At Tarsus he was taught that he was doing the will of God. But it was according to low ignorance. Then a light, for he came face to face with Jesus. Paul recognized Him, for he said, "Lord, what wilt thou have me to do?" The Lord said unto him, "Arise and go into the city and it shall be told thee what thou must do." He went and was converted. The early church was reluctant to receive Paul after his conversion. They had heard what great harm he had done to the church. But God said, "He is a chosen vessel unto me."

I believe we all have a chosen work. Perhaps we have not fully discovered yet, what God would have us to do? We are told in Luke 5:1-20 of the man with the unclean spirit, who was made whole. Clothed and in his right mind he begged to remain with Jesus. But Jesus had a work for him to do. Verse 19 says, the man was to go home to his friends and tell them how great things the Lord had done for him. He returned to his city and became a faithful witness. He discovered the work which God wanted him to do. Verse 20 tells us, "All men did marvel" at this miracle of a man restored to his right mind, who then became a devout christian.

"Wherefore He is able to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. 7:25. This scripture refutes the theory that God is dead, that the tomb was the end of life. He makes continual intercession for you and me. If we are true and faithful He will give us strength to overcome. Even Peter needed Divine intercession, through his weakness. In Matt. 16:21-23 Jesus told His disciples how He must suffer and be killed. Peter rebuked Him saying, "Be it far from the Lord, this shall not be unto thee." But Jesus accused him, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that

be of God, but those that be of men." Acts 22:31, and the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren."

Peter made a good profession, but he needed our Lord's intercession, just as you and I do. Evil spirits are present always. There is much evidence of their working in this modern day. It seems we are not as willing to fight against evil as we should be. The Bible teaches us to be on our guard, because Satan tries to deceive and lead astray, even the very elect. Jesus became man's substitute. He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. Isa. 53:5 Your and my transgressions and iniquities are forgiven. What do we do in return for all Christ has done for us? We may think there is nothing we can do. The church can get along without us, but we cannot get along without the church. Whatever our position might be we cannot afford to get the idea that we or our work is indispensable. When we are gone there is always a continuation of life. A change takes place, but the church goes on. Christ is the only indispensable one. He carried our burden of

sins on His cross to Golgotha. He became mediator between God and man. The perfect lamb, not crippled, sick or runted but the perfect sacrifice.

The best of all other things was only a covering for our sins, until the perfect offering Christ walked up that hill on the way to His sacrifice. Peter said, "With the precious blood of Christ, as of a lamb without blemish and without spot." From the time life was breathed into that soul in the garden, we can trace our life back to Adam. Still, Adam had to account to God and so must we. The only source of life is Jesus. "That whosoever believeth in him should not perish, but have everlasting life." Man is striving for everlasting life, but one peculiarity is his desire to maintain life in the body. In the soul our desire should be to attain life eternal. We must nourish our soul on Jesus. He tells us, "Whosoever drinketh of the water that I shall give him shall never thirst. The only source of truth is this Saviour, whose birthday we will soon commemorate. When many turned away from Jesus, He turned to His disciples and asked, "Will ye also go away?" Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life."

The words of life are essential to us today. May God help us lay hold upon this Word? When God makes an appointment it will be

kept, once to die and after that the judgment. There is only one foundation to build upon. We need to think of this child, who was born to be a Saviour, the only way to have our soul redeemed. Confess and believe in thine heart. He that endureth unto the end shall be saved, no matter what shall come into the pathway. If we give diligence to make our calling and election sure, "For if ye do these things, ye shall never fall," 2 Pet. 1:10. It surely was a wonderful night when the angels came to the shepherds. May God help us prepare for a greater day than the one of the angels. Let us prepare to be true and faithful, that our joy may be full. May God add His blessing to these thoughts.

Sister Elta K. Blythe,

822 W. Calhoun, Macomb, Ill.

It is hard to conceive of a holy tattler; of one who delights to pry into other people's affairs, to hear and to repeat scandal gives strong evidence of carnal mindedness.

We have known people who were given to talking of other people's sins, who had their own sad secrets; whose hearts would bleed if their misfortunes and stumblings were brought to light.

Hardening of the heart ages people more quickly than hardening of the arteries.

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BIBLE MONITOR

VOL. XLVI

NOVEMBER 15, 1968

No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THANKSGIVING

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you," I Thess. 5:18. Let us first notice the opening verse of the preceding chapter, Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." Without the writings of the apostle Paul, we would have little of the exhortations of the Holy Spirit concerning how we ought to walk and please God. We trust that the thought of walking properly and pleasing God, is of great concern to each of our readers? Also that each of us abounds more and more in that thought.

To whom is our text written? While we find it rather difficult to determine exactly to whom some chapters are written, it is not that way with this chapter. For it is addressed to "brethren" four different times and once more in a demanding way "we beseech you, brethren." Do we have any desire to be one of the brethren of Paul? Or would some of us even desire to be known as one of the brethren of Christ? If so, we must willingly and earnestly labor to fulfill the teachings of Paul and even of Christ.

As we consider our text perhaps it would be wise to consider the two very short verses just before it. Vs. 16-17, "Rejoice evermore. Pray without ceasing." Could it be possible that these verses are necessary for proper giving of thanks? To say to someone "rejoice evermore" is asking quite a lot of them, but we must admit that it is very inducive to giving of thanks. Might the lack of such a mood of rejoicing be the reason that so many of us do not give thanks often enough? Rejoicing evermore is naturally a mood of appreciation and will naturally lead a

thankful disposition. How about prayer to God? Especially when it is extended to that of praying without ceasing. Does anyone think that this would be too much praying? Certainly God would not run out of blessings to give us, if asking were our purpose of prayer. Again, do you think you would run out of things to thank Him for or of reasons to show your appreciation?

"In every thing give thanks" have you ever thought of this before? This covers quite a thankful scope of life. It might seem easy and natural to give thanks for that which we desire, which we enjoy, which we long for. However there are things which we do not want, which we feel would harm us or reduce our enjoyment in life, yes, that which even causes sorrow and great distress. But our text tells "in every thing give thanks." Perhaps some things are good for us, teach us very valuable lessons and even strengthen and fortify our body and even our soul. Perhaps none of these are things for which we naturally would give thanks for. Is not the growth of a child measured often by his mastering the problems and trials of life. How about the growth to manhood and womanhood?

The will of God should be our greatest concern, while the Lord gives us life, time and use of our physical and mental faculties. There is such a vast gulf between us and God, in every phase of life, that we need a mediator or a go-between. Christ Jesus is our mediator, between us and God. We all know that we would know very little of God if it were not for this Mediator. Now our Mediator is concerned about each one of us. God is concerned about each one of us through Christ. One of the things that God is concerned about each one of Christ's followers is, that each one give thanks in every thing.

With this admonition we realize that it is not sufficient to simply give thanks once a year, or even once each day. This should be proven to each one of us as we consider God, first in each individual blessing which we enjoy and then as we consider God in the multitude of blessings which we enjoy. Can you think back of Thanksgiving days when you were not privileged to enjoy the blessings of God, as you are today? Will you think back of the many Thanksgiving days when mankind was not blessed with the freedom of living which we enjoy today? The religious liberty which we enjoy is worth many times our giving of thanks.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your

hearts and minds through Christ Jesus," Phil. 4:5-6. We actually have no right to bring any requests unto God, unless we first give Him thanks for that which we already have. "The peace of God, which passeth all understanding" perhaps you have never experienced this peace and again perhaps you would not give thanks for it if you did enjoy it. Above all we should be thankful for fore-fathers and parents, who have given us a godly heritage to love the Lord and His followers. How can we help but be thankful for the watchful care of our Lord and Master? The one promise of God "I will never leave thee, nor forsake thee," Heb. 13:5 is worth giving thanks for every thing to Almighty God and our Lord and Saviour.

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HOLY WILL OF GOD

It has always been God's will that the human family be under His protecting care. The psalmist David said unto the Lord, Teach me to do thy will, I delight to do thy will. The council of the Lord shall stand in a good man's favor. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. An angel said to Mary, "Therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight," Col. 1:21-22.

We should always live under the thought, If the Lord wills we will do future labor and that all we do may meet His holy and divine approval. Our entire future depends upon the Lord's Will. My mind has been impressed many times, how many professing christians have accepted the holy will of God. Faithful men of God were always willing to obey Him. "And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren," Deut. 33:16. We could refer to many faithful men of God who were submissive to His Will. If we work with God we will do His good pleasure.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14. Through God Christ was made willing to

come down into this sinful world. God's Will that no one should perish. Through God's divine Will and the conditions of today, I am made to feel the great love that God has bestowed upon the human family, by the gift of His only Son to earth. This has never been appreciated as it should be. Christ always was obedient to the heavenly Father. He said, "Not my will but thine be done." God, Christ and the Holy Spirit are one. God's Word tells us that some worshiped the Christchild and some were seeking to destroy Him. Through God's Will and care He was protected, to fulfil His mission while here upon the earth. In His absence we now have the divine Will of Father and Son.

It is the duty of all to labor that God's written will be obeyed, through Christ our Saviour. To have salvation we must be faithful and true to the Divine Will. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world," John 17:24. We should be wise and strive to understand what the Will of the Lord is. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15:7. It is God's will that we abstain from sin. It is the will of God that we give thanks for all things. Does our desire correspond with the teachings of our Saviour? "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second," Heb. 10:9. Whosoever doeth the Will of God is Christ's brother and sister.

We can only know by experience what it is to have precious christian loved ones taken from us. As we have shared with them in trials and troubles, we can live in hope of sharing with them in that heavenly place of peace and joy. The Saviour has left with us God's holy divine will. Are we taking full heed to the written testimony of Father and Son? Is it our desire that the Lord's will be carried out in our lives? "Not with eye service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart," Eph. 6:6. We would certainly be in a sad condition if we did not have the saving Gospel of Christ. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," I Pet. 2:15. We can each be His faithful servant if we fully desire to be.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment," Phil. 1:9. God rewarded three stewards, each one with a different amount of talents. The two who were faithful received a full reward, the one who hid his talent received no blessing.

How many of us are faithful in our promises unto God? "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that's good, and acceptable, and perfect, will of God," Rom. 12:2. Those with the most valuable spirit are submissive to God's precious holy will. God was willing to sacrifice His only Son for sinful humanity.

"What is man, that thou art mindful of him? or the son of man, that thou visitest him?" Heb. 2:6. We should always labor that God's will be done in all things. Can our lives be such that the Word of God shine forth for the salvation of souls? "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled," Rev. 17:17. We are to be dead unto sin and alive in Christ Jesus. Christ came from God and returned to God, through willing obedience. It is God's will that all believers be true to His will, especially church leaders. Do we have the christian spirit, not my will but thine be done. We should always be willing to give our support that the efforts for salvation of souls continue. We each will receive an eternal reward if we are faithful until death. Christ submitted His whole-hearted service to the will of the Father.

When Christ was nearing the end of His time here upon earth, it was His will that God's worship would continue through the saving Gospel. This Gospel should be spread everywhere and each part of it taught and observed in the lives of human beings. We should take up our cross daily and follow Christ, His will will lead us into all truth. "But to do good and to communicate forget not; for with such sacrifices God is well pleased," Heb. 13:16. May our stay upon the earth be of faithful service unto our Lord? Through God's will Christ brought good tidings to men. Have we accepted them and are we grafted into the true vine and bearing fruits of righteousness? If the roots be holy the fruit will be holy. The Holy Ghost will come upon all who believe and obey the holy Word.

The duty of true christians is to overcome evil with good and bring forth fruits of righteousness. Only through whole-hearted service unto the Lord will we be made whole. It should always be our desire to labor that the holy bequested and devised will of God be lived in His servants. He promised to be with us, even through the Valley and shadow of death. Can we say, Jesus is mine. Oh what a foretaste of glory divine? We are nearing the time that we commemorate the sending of God's precious saving gift to earth. We owe our submissive obedience, honor and glory

to His holy and divine will. May we be true and faithful, that we can hear that welcome voice, Come enter the joys of thy Lord, thou hast been faithful over a few things. I will make you ruler over many things.

BRO. J. F. MARKS — RT. 3, YORK, PA. 17402

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HOW FAR CAN WE GO?

"Then if any man shall say unto you, Lo, here is Christ; or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto, Behold, he is in the desert; go not forth. behold, he is in the secret chambers; believe it not." Matt. 24:23-26. The writer is aware that there are those who will apply these words to the destruction of Jerusalem. It is the mind of the writer that our Lord had in mind also his Second Coming, and that He was warning His followers of the danger of wild speculations. There are those who have made rash predictions on this subject, and when they predicted did not come true, they lost faith in the return of Christ to this world. My text involves not only unfounded teaching on this subject, but all unsafe teaching.

The prophet of old said, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jeremiah 5:31. If there were no one in the world to give false prophets an audience, there would be no false teaching. The responsibility for all of the false teaching of the past or present, can be laid at the door of those who listen to it. In a certain P.T.A. meeting it was said that most of the issues were untrue and unfounded. Those in charge of the discussion knew this to be true, yet they welcomed the discussion anyway.

There is value in an interchange of thought on any subject. In the class room this contribution is invaluable. Our District and General Conferences are very important for this reason. When we do not get to attend these meetings, we are deprived of that interchange of thought which is inestimable. Pursuing this line of thought, we might conclude that we should take a part with all church organizations in their meetings. But just how far can we safely go? Is there not a limitation? If the interchange of thought is misleading, then it starts us on a dangerous course. The Psalmist said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth

in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

A world-famous traveler and commentator was attracted one day by a sign over a door which said, "The Room Of Bad Company." It being a tourist attraction, he decided that he wanted to go through this room. Surprised at the high price of admission, he was told that he had a chance to get it all back. When he started through this room he was given six lighted candles. If he could come out with just one burning, he would be refunded the entire price of admission. When he came out, all the candles had gone out. Our spiritual candles can also be extinguished by an interchange of thought in the room of bad company.

OTTO HARRIS — ANTIOCH, W. VA. 26702

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HIS CHURCH

I Cor. 12:27-31. "Now ye are the body of Christ, and members in particular. And GOD hath set some in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all Apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? Covet earnestly the best gifts: And yet show I unto you a more excellent way."

When was the church started and what Church? I admit, before I start that this is a controversial subject. Some say at Pentecost, some when Christ talked to Peter. Some say Catholicism is it; others claim when Martin Luther rebelled against Catholic rule. Isn't it time to search the Scriptures? Jesus said, They are they which testify of me.

The word, Church, has been all too commonly bandied about. There is too much talk these days about your Church, my Church and their Church; when all the while it is HIS CHURCH. Only insofar as individuals are born-again Christians, (Christ-like in words and actions,

both) are they members of HIS CHURCH. "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are," I Cor. 3:16-17.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come to him, and will sup with him, and he with me," Rev. 3:20. He stands patiently waiting. He does not kick the door. Which side of the door is Jesus on in your life? He owns it. He bought it at Calvary. We are in danger of giving Him, a hovel or a shack to dwell in here and expect a mansion over there. Other foundation can no man lay than that is laid, which is Jesus Christ. If we build with hay, wood or stubble we are giving Him a shack to dwell in. He is preparing our mansions with gold, silver and precious stones. Is that a fair exchange? He died for us, we should live for Him.

God did not leave anything to chance. He wanted a working Church. Therefore He (GOD) set the various members in the Church as He wants them. We sing—Lord, a little band, and lowly, we are come to sing to Thee. We mean it. God wants us to assemble ourselves together, so much the more, as we see that day (the end time) approaching. But, we cannot say, we must not say, that other little bands, and lowly are not pleasing God in their worship service also. That is for God to say. His will be the final word.

The Apostles ended their letters often with, Greet the Church that is in thy house, showing to me that individuals must live their Christian life at home, too. It was easily discerned who was the Church in their houses. Is it so in ours? First things must be first. The foundation (Jesus Christ) is laid. A carpenter keeps on building. So does a Christian. As new-born babes desire the sincere milk of the word that ye may grow thereby. The work of the Church is the strength of Faith, the perseverance of Hope and the endurance of Love.

Large crowds come seeking, some for the loaves and fishes, and some for the Spiritual food. The Church is not a building, but a people. The good seed is sown, but it is the seed that matures, that ripens and yields thirty, sixty, yes, even one-hundred fold that is valuable to Jesus. Behold, He stands at the door and knocks. One opens the door and invites Him in, then another and another and the seed takes root and grows abundantly. So many know who Jesus is, but they do not know Him. They have never met Him face to face in a personal acquaintance.

Each generation is given the choice. Each individual must choose:

Christ or Barabbas? The Lord or the devil? There is no middle ground. This is one battle in which we cannot remain neutral. The devil would like to lull us into thinking with Pilate, I find no fault in this man (Jesus) would be sufficient to free from guilt. Pilate will stand condemned in the day of Judgment. So will all who say, Sure, Jesus was a good man. There is more, much more than this required.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If here come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth God-speed is partaker of his evil deeds.

Then: How careful ought we live,
 With such religious fear,
 Since we a strict account must give,
 Of our behaviour here.

The 13th chapter of I Cor. was put between the 12th and 14th chapter for a purpose. In the 12th the outline is laid, the pattern is set, But He knew there would be divisions and strife. Therefore, that blessed Charity chapter follows to show us that here we see through a glass darkly, but then face to face. Now, we know in part, then shall we know, even as also we are known. WE must have fervent charity among ourselves and to others, for if the light that is in us be darkness, how great is that darkness.

The Church is made up of people, you and me, each one a part of the whole. I don't really know you and you don't really know me, but He knows us both. When He comes again, He will present it unto Himself a glorious Church, not having spot or wrinkle or any such thing. The Apostle Paul asks, Who then is Paul, or who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase, I Cor. 3:5, 6:7.

Proofs from the scriptures. Acts 2:46-47, "And they continuing daily with one accord in the Temple, did eat their meat with gladness

and singleness of heart, praising God, and having favour with all the people. And the Lord ADDED to the Church daily such as should be saved." Acts 5:14, "And believers were the more ADDED to the Lord, multitudes, both men and women." When the Church at Jerusalem sent Barnabas to Antioch he exhorted then all to cleave with purpose of heart unto the Lord. For he was a good man and full of the Holy Ghost and of Faith, and much people was ADDED unto the Lord, Acts 11:24.

Eph. 4:14-20, "For this cause I bow my knees unto the Father of our Lord, Jesus Christ, of whom the whole family in Heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and the length and depth, and height; and to know the Love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us, unto Him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen.

He that hath an ear let him hear what the Spirit sayeth unto the Churches.

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MUST I — TO REACH HEAVEN?

Must I do this or do without that, to get to heaven? We often hear people say they don't have to do a certain thing to get to heaven. Or my neighbor is a good Christian and he does it. Then they point to an outstanding minister and say he does it, and he is a good Christian. This is done to justify something a person wants to do that may be questionable for a Christian to do. This is what many use to prove the church wrong on a certain discipline, she wishes for her members to carry out.

Must I do it? That is a handy question to throw at the deacon. It's a convenient question to ask to get yourself out of a pinch when a committed Christian suggests a better way of life to you. It is a handy stone to throw to justify any lust or sin you want to indulge in. It's easy to justify yourself in what other Christians do, because you can find those who profess Jesus practicing every sin the book mentions.

Should the Christian have T V? Should he attend movies, dances, or wild parties? Should he smoke or use strong drink? What about make-up and the wedding ring? Should he refrain from war when the army has so much of life to offer? Does he have to stay out of politics? Could the Christian not have all of these — or must I do without these to get to heaven? Others do it — they are Christians, so why can't I?

Do I have to drive like an old man, and not spin my tires? Do I have to go to church — pray — read my Bible? Do I have to wear clothes that speak for Jesus, like the church suggests? As a girl, do I have to wear uncut hair? Do I have to treat my negro co-worker like a person? We ask these questions and a lot more to brush off responsibility by asking — must I do this to get to heaven?

Must I do this to get to heaven? Asking that question to justify anything you want is an inadequate way to serve Jesus. Asking that question is a sinful attitude. It's like asking — how near can I serve satan and myself and still make it to heaven. Did you ever hear anyone say he can eat a certain amount of poison in his food, and not die? Do you say you can mix sand in your car engine oil and it still runs? Can you say to your girlfriend or boyfriend, why can't I go with several others and you still love me and keep me? Why don't you want your special friend giving others part of her loyalty? Can you persuade the policeman the light was green when he said it was red? Then what makes you think you can partly serve Jesus and still go to heaven? Will He accept divided interests or a yes when it is really a no?

Jesus gave us a better example than the "must I do it idea." Jesus said, "I do always those things that please Him," John 8:29. He was interested in pleasing God. He didn't go around asking, can't I do this and still go to heaven. Neither does He want us to use that escape method. Rather He would have us say — "which way would you rather that I do it, Lord?" If you love that special friend you will try to do what pleases her. You will be honored when that is returned. A quick way to end that friendship is to ask, How little can you do the things that please her and still have her loyalty?

Those questions again — T V, make-up, jewelry, cut hair for girls, movies, smoking, drinking, hot rods and you name it. To be fair to yourself and God ask God honestly with an open heart and mind, which way would you rather that I do it, dear Lord? On dress, on dating, or in business or any other matter of life ask God — Which way would you rather that I do it? Then search His word for the answer. Dismiss your

ideas and wants and seek for God's wants. Jesus said, "I am the way," John 14:6. Jesus is a way of life. When you discover the way Jesus wants you to live, and live it, you are showing Christ and the world that you love Him. Jesus is the way — the real way — why settle for less?

Who wants to eat food that is at the spoiling point? You like it fresh, sure you do. Why serve God at the spoiling point by trying everything that doesn't have a direct, go to hell stamp, on it. Why walk along the line fence? It would be better to wade into the green pastures. You'll find green pastures by asking God, which way would you rather that I do it, Lord, instead of asking, must I do it to get to heaven. And remember, the greenest pastures are in the center — the very center — of His will.

SIMON SCHROCK, 4614 HOLLY AVE. — FAIRFAX, VA. 22030

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THANKFULNESS

"Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me the day of trouble: I will deliver thee, and thou shalt glorify me," Psa. 50:14-15. How thankful are we? I wonder if any of us can say that we are as thankful as we should be? Almost all of us, no doubt, have had the opportunity to attend what we call Harvest meetings. We are reminded on these occasions how we should be thankful for our natural blessings.

Later on in the season we often are able to attend what we call a Thanksgiving meeting. Again we are reminded of our natural blessings, and, as I was taught when but a young girl, at these meetings we should be especially thankful for our National blessings. What a blessing it is that we are permitted to worship according to our belief — to pay our vows unto the Most High.

Every sheaf of golden grain, standing on the smiling plain, tells us, if we do not know, whence our many blessings flow. Although we no longer see the grain in sheaves, we can see it in it's beauty and splendor before it is harvested. Our garner's are full, our tables are spread bountifully each day. We see large ears of corn hanging on the stalks, so heavy they cannot stand up any longer. To me, each ear is a picture of just one more blessing from our Maker.

When Job was afflicted, probably worse than any of us have ever been, his wife asked him why he did not curse God and die? He said unto

her, "...What shall we receive good at the hand of God, and shall we not receive evil"? Even with all his affliction he did not sin with his lips.

Just how thankful are we? When we think we need rain, I fear it is bordering on sin to mention how badly we think we need it. I think instead we should be more thankful for what we have already received, and just trust that when it is time for rain, we will get it.

We hear that there are so many hungry people in the world. Do any of us, my dear reader, really know what it is to be hungry? I think real hunger is when there is no food to partake of, and I wonder if any of us have ever experienced a time like that.

When a child learns to talk, it is taught to say, "Thank you" when it receives something. It is also taught to say, "You are welcome" when it gives something and is thanked for it. What lessons we can learn from children.

Are we truly thankful for all we receive, and do we offer to our Maker due praise? Let us go into the Christmas season with a greater zeal to be more prayerful, calling upon our Heavenly Father to give us what is needed to sustain this natural life. And may we ever be thankful.

This body is simply a temple for the indwelling of the Holy Spirit, who has been sent from above. A voice will soon call us, and we will answer. May we all strive to live that we may hear, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

GRACE METZGER, in *The Vindicator*.

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THANKS FOR CLEANSING IN CHRIST

After man has experienced cleansing from sin in Christ, his life will manifest his gratitude in thankfulness, in holy living, and in loving service.

The Bible tells man that he is a sinner. It reveals to him that his heart in its natural state is full of evil and far from God. It shows him that it is deceitful and full of vain thoughts. From the Bible man can learn what he really is. But it also reveals to him what he can be. Thank God for that. It tells him that he need not stay in this wicked, depraved state of defilement. From the Scriptures he learns how he can secure a thorough cleansing and have a peace of mind and conscience which "passeth all understanding." By meeting all the conditions for purity as given in I John he can honestly say that he is in possession of spiritual purity. This is a great blessing and man should thank God continually for it.

This is God's wish for man who is defiled. He desires that men everywhere be purified. He has made a full provision for a complete cleansing in Christ. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," I John 1:7. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:9. His blood, *that precious blood*, was shed for man's cleansing once and for all. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," I John 3:8b.

David expressed great peace for his cleansing and was thankful to God, as expressed in Psalm 32 after he had met the conditions for forgiveness and the covering of his sin. He breaks forth with praise in the first and second verses, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." David now realized that God no longer imputed iniquity to his account. He now sought to live a life in which there was no guile. He loved those things that are pure and which bring purification. This is the natural thing after man experiences an inward cleansing of his being. There is a complete putting away of the sins of the flesh. Paul urges that "...all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:31, 32. In Gal. 5:19 he says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, murders; . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

After a man experiences the inward cleansing of his being it is the natural thing for purity of life to issue forth continually. He now can testify, "I am clean." He no longer practices sin. He knows what it means to be washed white in the blood of the Lamb.

Thanks be to God for this wonderful cleansing in Christ. After man has experienced it and desires to live a life of service for his Lord, this new life will manifest "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" which Paul lists as the fruit of the Spirit. If man has been cleansed and is living in the Spirit then he must also walk in the Spirit. He must believe and have faith that God will

never leave nor forsake him. This He has promised and He always keeps His promises.

How thankful man should be to God for the rewards which come to him for living a life of purity! These rewards are lasting and eternal. "These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the lamb. *Therefore are they before the throne of God*, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes," Rev. 7:14-17.

Sel. from CHRISTIAN MONITOR.

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THANKSGIVING

Thank You for life, Father,
Thank You for love,
Thank You for wonderful things from above.
Thank You for laughter,
Thank You for tears,
Thank You for happiness down through the years.
Thank You for peace, Father.
Thank You for joy.
Thank You for gifts that earth cannot destroy.
Thank You for friends, Father.
Thank You for foes.
Thank You for secrets no earth child knows.
Thank You for songs in the darkest night.
Thank You for turning despair into light.
Thank You for dying on Calvary's Tree.
Thank You for saving a lost lamb like me.
Thank You for keeping me day after day.
Thank You for keeping me straight on the way.
Thank You for holding my hand close in Thine.
Thank You for all Thy wonders Divine.
Lord when in the Glory, I see Thy dear face,
I'll thank Thee again for undying grace.

—E. JEAN HYSLOP.

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NEWS ITEMS

LITITZ, PA.

The Northern Lancaster County congregation held a two-weeks Revival meeting from September 15—27, with Eld. Melvin Roesch bringing the messages. He brought us soul stirring messages from the Word of God. May we strive to live closer to God's Word, in these trying times.

We were made to rejoice when two young souls gave their hearts to the Lord. The next Sunday they were received: one on her former baptism and the other one was baptized. We were glad to have Sister Roesch with us for the two weeks. May the Lord be with them as they go to other fields of labor.

Our Lovefeast was held on October 20 with a good attendance. Ministers present throughout the day were: James Kegerreis, Jacob Ness, Paul Hartz, Foster Shaffer and our presiding Elder, David Ebling. In the evening 107 surrounded the Lord's tables with Elder Jacob Ness officiating. We thank the brethren and Sisters from other congregations who attended these meetings and invite them all back again.

SUSANNA B. JOHNS, Cor.

LITTLESTOWN, PA.

The Walnut Grove congregation met for regular Council with hymn No. 210. Bro. Howard Surbey read I Tim. 4:1-11 and led in prayer. Our Elder, James Kegerreis, then took charge of the meeting. All business was taken care of in a christian manner. Bro. Emmert Shelly, Jr. led in closing prayer and hymn No. 266 was used in dismissal.

We had the blessed privilege of gathering together in a series of Revival efforts from August 26 through September 8. Bro. Melvin Roesch labored faithfully and brought us Spirit filled messages from the Word from night to night. Although no one was added to the church at this time, the seed has been sown and we trust each one was drawn closer to their Lord. We were glad that Sister Roesch could be with us during these meetings. They have been with us before in Revival and we enjoy their presence in our midst. May the Lord bless them with His choicest blessings, as they go about to serve Him.

October 6 we met for all-day services. Bro. Joshua Rice and Bro. Frank Shaffer were with us and spoke with power and brought us many

deep thoughts, for our meditation throughout the day. In the evening 46 gathered around the Lord's table to partake of the Sacred Emblems, with Bro. Frank Shaffer officiating. May the Lord bless each of His faithful ministers, who bring forth the Word and give them strength and courage that they might remain faithful and true unto Him. We were glad for the presence of each one attending any of these services and invite you back whenever possible.

SISTER RUTHANNA SAUERWEIN, Cor.

WAUSEON, OHIO

Bro. James Kegerreis came into our midst September 29 and held a two-weeks Revival meeting. He preached the Word with power. May God's richest blessings be upon him as he goes to other fields of labor. We were happy to have Sister Kegerreis and some of the family here, for the last few days of our meetings.

This past week, after our mid-week services, a precious soul was baptized. We are very grateful for this and we pray that she will remain faithful.

SISTER LEOLA BECK, Cor.

M A R R I A G E

Miss Jane Hobbs, daughter of Mr. and Mrs. Melvin Hobbs of Kokomo, Indiana and Bro. Frederick Johnson, son of Bro. and Sister Edward Johnson of Wauseon, Ohio, were united in marriage October 19, 1968, in the Grace United Methodist church at Kokomo, Ind. Bro. Edward Johnson performed the ceremony. Their address is: Route 2, Fayette, Ohio. 43521.

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A SILVER CUP

In the Bible, recorded in Genesis, chapters 37—50, we find the life story of a man named Joseph. The favorite son of Jacob, his mother was Rachel and he had a younger brother named Benjamin. We find in Gen. 44:2, where it tells of a Silver cup. It seems to me this cup stands for the spirit of forgiveness, the outstanding characteristic of Joseph. The one who forgives is the one who is rewarded. If in our heart we harbor unforgiveness we close the door against God, who makes Himself known

through love. Love and resentment are directly opposed to each other, there can be no harmony where both exist.

Often today we find we are deep-rooted in guilt (unforgiveness of self) because of mental and bodily ills. So often we forgive but fail to forget, so in our memory we retain the hurt. As a deep buried root, it holds life enough to spread on and on, so that our hearts spread the poison of malice and hate. Joseph had great temptations. He asked himself this question, "How then can I do this great wickedness, and sin against God?" Gen. 39:9. He not only believed in God but he felt His presence. He also was guided by God's presence.

In Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." It might be well if each of us would look into our heart and measure that peace. It must begin with the individual. In this wonderful story of Joseph, who became a Hebrew slave and owner of the Silver cup, we find the answer in his fascinating life story as recorded in Genesis. In Joseph's early life we find bitter resentment by his ten half-brothers, because their father Jacob used an open display of favoritism towards him. The boys were angry when they saw Joseph coming, because he was wearing a beautiful coat given to him by his father. They seized him and threw him into a deep pit.

He was rescued by Midianite merchantmen, who sold him to the Ishmaelites for twenty pieces of silver and they brought him into Egypt. Here he was sold as a slave to a captain in the army of Pharaoh. Potiphar, Joseph's new master, quickly made him overseer of his household, trusting him so completely that he knew not ought he had, save the bread which he did eat. Trouble soon began because his wife began to make bold advances, finally forcing Joseph to repulse her rather than betray his master in trust. It did not stop there, she took revenge and declared that Joseph had tried to force his attentions upon her. So Potiphar believed his wife and put him in prison, a dark dungeon, for two years.

Let us again remember Joseph's attitude of forgiveness and his reward. God was with Joseph and gave him the power to interpret their dreams, through this he came to the attention of Pharaoh. Pharaoh was much impressed and gave Joseph his freedom. Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thus he became Governor of Egypt, second in authority only to the king himself. Famine and drought both came to Egypt and all over the world. Joseph had a wise conservative program as governor. He stored plenty of grain in the storehouses in Egypt. Soon

Joseph's father, Jacob, heard of this supply of food and he sent his sons to bargain for some grain.

I wonder if we had been in Joseph's place, if we would not have sought revenge, but he held no ill feelings against his brethren (these brethren did not recognize Joseph). He told them one was to remain and the rest go home with the grain and bring the youngest brother down. They did as he asked, soon returning and bringing Benjamin. He tested the brethren and had a servant to place the Silver Cup in Benjamin's sack, who was now his father's favorite son as they thought their brother Joseph was dead.

When they had left to go back home to their father, Joseph sent a messenger to overtake them and find the Silver Cup. The man whose sack contained the cup was to be returned and pay for the theft, which would make him remain in Egypt as a slave. But they all came back and Judah, the oldest, wanted to stay in place of Benjamin, as he personally had promised his father that he would return the youngest son. Judah knew that if something happened to Benjamin, it would kill his father as he was 130 years old and could not stand to lose another favorite son.

Joseph had them come and eat in his house, as he could no longer restrain himself. Joseph had to shed some tears and ordered everyone to leave but his brethren. Then he told them that he was their brother Joseph, whom ye sold into Egypt. He told them not to be grieved, not angry with themselves, that ye sold me hither "for God did send me before you to preserve life." He told them they would have five more years of famine. It was God which sent me hither and made ruler throughout all the land of Egypt. Now go and tell our father that his son Joseph is alive and that God hath made him Lord over all Egypt; "so come down unto me, tarry not." He fell upon his brother Benjamin's neck and wept. He kissed his brethren and wept with them and they all talked together.

Pharoah was pleased and he gave them wagons to take along to move all the relatives to Egypt. This must of been a great day of rejoicing, when Jacob learned that his beloved son Joseph was alive. Jacob said, It is enough; Joseph my son is yet alive; I will go and see him before I die. Joseph went to Goshen, where his father was settling and met his dear father and they wept. Jacob's life was spared 17 years. When he knew death was near, he called Joseph and asked him not to bury him in Egypt, but where his fathers were buried, in the cave that is in the field of Ephron the Hittite.

Joseph felt that God sent him before his brethren to preserve them,

to save their lives by this miraculous deliverance. We see the spirit of true forgiveness: willingly, joyfully and so completely that no seeds of resentment could possibly have remained. I hope these lines will give us hope and the need for individual peace that comes through true forgiveness. We need this inner peace in each of our hearts, it is very essential for every day christian living.

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MODESTO, CALIFORNIA 95350.

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BEFORE GOD'S ALL-SEEING EYE

John Wesley once said, "If you believe that God is about your bed, and about your path, and spieth out all your ways, then take care not to do the least thing, nor to speak the least word, nor to indulge the least thought, which you have reason to think would offend Him.

Suppose that a messenger of God, an angel, were now standing at your right hand, and fixing his eyes upon you, would you not take care to abstain from every word or action that you knew would offend him? Yea, suppose one of your mortal fellow servants, suppose only a holy man, stood by you, would you not be extremely anxious how you conducted yourself both in word and action? How much more cautious ought you to be when you know, not a holy man, not an angel of God, but God Himself, the Holy One, is inspecting your heart, your tongue, your hand, every movement, and that He Himself will surely call you to an account for all you think, speak, or act!"

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SOUTH FULTON, ILLINOIS

Sermon by Bro. Herbert Parker. Quote: I would like for us to think about new things. In man's view there is nothing new under the sun. But there are some new things that should be of interest to us, because they come from God. In Isa. 43:19-28, God is speaking to Israel through Isaiah. The new thing was the Gospel age. Israel had to be brought to the place where she would accept it. Isaiah had been preaching a long time. Discouraged, he asked, Who will believe our report?

God had said, I will change things. Because Israel misunderstood God's plan, they did not understand when Christ came to show it to them by precept and example. This Gospel was very new and different

from what they had been practicing. Even though the prophets had spoken and explained what God was trying to say, they still did not understand it. Do we understand it? We should each put forth more effort to learn just why Christ came to earth.

Christ is the Son of God. A Messiah came to bring salvation, fulfilling what the prophets said would come to pass. The prophets said He would be a Counsellor, a leader and have power to forgive and heal. These abilities were evidence to the Jewish nation that Jesus was the Messiah. This new thing took place in the wilderness of the world. In Isa. 65:17-25 there is a beautiful thought, "For behold I create new Heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I created: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." We won't look on this fulfillment in our day upon this earth. This earth is a preparation for us to enjoy that joyous new Jerusalem. We are looking forward to that new Heaven.

We hear John in Revelation, when Satan was trying to spoil God's plans, John was taken to the Isle of Patmos and there he was in the Spirit on the Lord's day (a position you and I should be in at all times.) It is a beautiful experience to hear God speaking to us. John saw a new Heaven and a new earth, Rev. 21:1. This has not come to pass yet but it is going to because God said so. Israel scattered among nations, must have the first opportunity to hear and receive this new plan. But when Jesus went into their temple they rejected Him. And He said, "I leave your house desolate." He returned to the Gentiles, who now have the way opened for them to receive the Gospel age.

To fulfil His love He called in the Gentiles. They are the redeemed ones, Israel is the chosen. Jesus was baptized to show us the way into that Kingdom. As many as put on Christ accept Him and receive peace with God. Man had gone so far from God that it was necessary for peace to be made between God and man, by Christ. This was the peace the angels announced to the shepherds. We see Christ crucified in the tomb and through His resurrection. God said the new bride is spotless, free from the power of the devil. The devil wounds, causes pain and is always accusing God's people, but in Christ there is none of that grief.

In Christ the soul is blameless. What a beautiful thought, to meet God and know we are clean before Him. Christians stumble and fall on the stones thrown by the devil, but thanks be to God we can repent and be restored to His love. To obtain this it is necessary to have a new birth: as Jesus told Nicodemus, by water and spirit. We must go down into the water and be baptized. We must have faith and works. Faith is obeying without doubt. Through the new birth we become a new person, a new character. An outstanding thing is our character. If the devil can cause us to lose our character he has won a great victory, for it takes a lifetime to build good character. Our duty is to ask God for wisdom when we lack knowledge. It is necessary to take knowledge as He gives it to us and our ability to use it. When we are partakers of God's nature He smiles His blessings on us. In a new creature old things of sin are passed away. When we have put on Christ, things of the world (card playing, dancing, movies, gambling, etc.) no longer interest us. We walk in newness of life. We have a different attitude towards life.

"He hath put a new song in my mouth, even praise unto our God," Psa. 40:3. This impresses me very much. There are millions of records of songs which people sing without hope of Heaven. This is not what the glory of God puts into the heart of a new christian. Songs that have spiritual power give a radiance to the believer. Fear to displease God, David said, should cause us to fear and trust in the Lord. This new song has such an effect that, Many shall see it and cause them to trust God. I believe each of us is impressed by songs that mean much to us personally: to praise God and to walk the new living way. I am the way, the truth and the life, this brings us to the pure holy consecrated way.

Heb. 10:20, "By a new and living way which He hath consecrated for us through the veil, that is to say His flesh." It is plain that Jesus walked this way. "I, John, saw the Holy City." That is what we will see also, dear friends, if we hold fast this new way. The redeemed shall be there after all persecution is over, when all tears are over, when all sorrow, pain and death are passed away. Rev. 21:7, He that overcometh shall inherit all things. Friends, let us be overcomers. The angel showed John that great city, the holy Jerusalem descending out of Heaven from God, Rev. 21:10. A beautiful and most precious scene. The new things that God is planning are far more outstanding than anything that man can plan. May the Lord add His blessings.

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BIBLE MONITOR

NOVEMBER 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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DAILY DEVOTIONS**FOR DECEMBER****THE SAVIOUR**

Memory Verse, Gen. 22:18, "And in thy seed shall all, the nations of the earth be blessed; because thou hast obeyed my voice." See Gal. 3:16.

Sun. 1—Gen. 3:1-24.

Mon. 2—Gen. 22:1-18.

Tues. 3—Gen. 49:8-12.

Wed. 4—Deut. 18:15-22.

Thurs. 5—Psa. 2:1-12.

Fri. 6—Psa. 69:1-36.

Sat. 7—Psa. 110:1-7.

Memory Verse, Isa. 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Im-

mmanuel."

Sun. 8—Psa. 118:29.

Mon. 9—Isa. 2:1-4; 7:4.

Tues. 10—Isa. 9:1-7.

Wed. 11—Isa. 11:1-16.

Thurs. 12—Isa. 42:1-25.

Fri. 13—Isa. 53:1-12.

Sat. 14—Isa. 59:1-21.

Memory Verse, Isa. 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Sun. 15—Jer. 23:1-18.

Mon. 16—Mic. 5:1-5.

Tues. 17—Zech. 3:1-10; 6:12 and 13:9-10.

Wed. 18—Zech. 11:10-13; 12:7-11; 13:6-9.

Thurs. 19—Mal. 3:1-18.

Fri. 20—Luke 1:5-25.

Sat. 21—Luke 1:26-38.

Memory Verse, Luke 2:11, "For unto you is born this day in the city of David, a saviour, which is Christ the Lord."

Sun. 22—Luke 1:39-56.

Mon. 23—Luke 1:57-80.

Tues. 24—Matt. 1:18-25.

Wed. 25—Luke 2:1-20.

Thurs. 26—Matt. 2:1-12.

Fri. 27—Luke 2:21-40.

Sat. 28—Matt. 2:13-23.

Memory Verse, Luke 2:30-32, "For Mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

Sun. 29—Luke 2:41-52.

Mon. 30—Matt. 3:1-17.

Tues. 31—4:1-17.

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SUNDAY SCHOOL LESSONS FOR DECEMBER 1968

PRIMARY LESSONS

Dec. 1—Corruption. Gen. 6:1-7, 11-13; II Peter 2:1-6; Rom. 1:18-25, 28-30.

Dec. 8—Faithful Noah. Gen. 6:8-10, 14-7:5, 8:15-22.

Dec. 15—The Flood Judgment. Gen. 6:13; 7:6-24; 8:1-14.

Dec. 22—Babel Confusion. Gen. 11:1-9; Dan. 4:4, 5, 19, 22, 23, 25, 27, 33, 37.

Dec. 29—The Redeemer Promised (Christmas). Gen. 3:15; Isa. 7:14; Gal. 3:15-22; 4:4; Gen. 22:18.

ADULT LESSONS

Dec. 1—THANKSGIVING.

Psalms 113:1-9.

Dec. 8—The Message to the Churches. Rev. 3:7-22.

Dec. 15—The Marriage of the Lamb to the Church. Rev. 19:1-21.

Dec. 22—CHRISTMAS. MATT. 1:18-25; Matt. 2:1-15.

Dec. 29—His Second Coming. Rev. 20:1-15.

THE BIBLE STUDY BOARD

THE LOOM OF LIFE

—Herbert J. Bryce

Life is a loom on which we weave,
Day by day through the passing years.

And oft as the shuttles fly we grieve
And our fabric is wet with tears,

For into the warp of His great design

There must enter some threads of sorrow.

The joy of today He must oft entwine

With the pain of a sad tomorrow.

The somber threads we would cast away

And use but the fair and shining;
But the Man of the loom, He knows the way,

Let us trust to His wise designing;

And then when the sun shall sink to rest,

And the shuttles of life are still,
The finished web will prove 'twas best

That we bowed to the Master's will.

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Too many people make cemeteries of their lives by burying their talents.

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One who has learned the secret of walking with God does not advertise his troubles.

BIBLE MONITOR

VOL. XLVI

DECEMBER 1, 1968

No. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PREVIOUS EXISTENCE OF CHRIST

"And now, O Father, glorify thou me thine own self with the glory which I had with thee before the world was. And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are," John 17:5, 11. Our text confirms the fact that Christ was Divine, was with God the Father before He came to earth as a human baby, was equal with the Father as one of the Heavenly trinity. These facts we have in our text from the words of Jesus Himself. If we do not believe these facts, it will do us no good to read any farther, in fact it will do us no good to read anywhere in God's Holy Word, for these facts are the foundation of our faith in God.

However should some readers still be skeptical and not fully convinced that Christ came from Heaven and after His resurrection returned unto Heaven, we will notice some other Scriptures as definite proof, from different authors. Let us turn to the writings of the beloved apostle John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God." Read this entire chapter and you will find that no other synonym fits "the Word" than Christ. This verse is not trying to tell us when the beginning was, but rather that Christ was with God and that Christ was God.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," Heb. 1:1-2. We have and believe the record of many times when God spake unto His followers through the prophets, in various ways and at different ages of history. Why should we not also believe the next verse when Paul tells us, that God has spoken unto

His followers by His Son, in these last days. Christ spoke the "words" of God, Yes how little we would know of God if Christ has not come unto this world. Is it any wonder that He is referred to as "the word" that which explains and reveals? This verse also tells us that Christ had a part in the making of the worlds, could He have any part in their creation if He were not before them?

Many of the teachings of Christ, while here upon the earth, were very difficult for His disciples to understand, they revealed so much as One from heaven was talking unto man. Christ had been explaining to His followers some of the great plan of salvation which He brought them from heaven and that He was about to return unto Heaven. "What and if ye shall see the Son of man ascend up where he was before? John 6:62. Many of the disciples did see Him ascend from the earth and they were so astonished that they continued there, gazing up into the heavens until awakened from their wondering by the angels. Once we realize that He was divine, preexistent, part of the divine God-head; then none of these heavenly attainments will startle us.

John tells us that Christ was the first-fruits of the heavenly kingdom. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," John 3:13. True we cannot understand all the details, while in our carnal nature, but they are to be believed and adored, rather than pried into. This fact applies to many of the spiritual truths of the New Testament, which we cannot reason out by carnal minds. Dear reader, Christ came down from heaven, now He is in heaven as the reward of God for His obedience, Hallelujah, He is coming again to earth sometime, to take back with Him those who believe and serve Him, while they are given life, time and opportunity upon this earth.

"Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him," Col. 1:15-16. Christ had characteristics so near the invisible God that He is called His image. He was with God in the creating of all things that were created. They were created for His use in revealing the plan of salvation unto humanity and through Him and His service, we each can become heirs and joint-heirs with Him.

The revelations of God unto man before the coming of Christ unto the earth, had their purpose of getting man to trust in one supreme

God and to fully trust in and serve Him. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb. 9:14. One scripture tells us "without the shedding of blood, there is no remission of sin." We all must admit that we do sin against almighty God, therefore if there were no plan of remission of these sins, we would certainly be in a very sad and undone condition. Christ was without sin before coming to earth as our Saviour and He remained without sin through all the temptations upon this earth. Alas, He was a perfect sacrifice that our sins might be forgiven, Have you accepted His sacrifice for your sins? Are you purged from dead works, or do you still think there is some joy and satisfaction in them? Are you serving the living God to the best of your ability and with all your talents?

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THE CHRIST OF CHRISTMAS

Nearly two thousand years ago there was born in Bethlehem of Judea a Baby, whose life was destined to affect countless millions. That precious Baby was Jesus Christ. Fulfillment of prophecy at that time centered upon Christ. Roman roads had been built throughout the civilized world, in preparation for the travel of His future messengers. The Greek language had become universal, in readiness for the proclamation of His glorious Gospel.

Those among whom He was born were poor and despised. They had been conquered by the Roman power. They had hoped for a deliverer. In fulfillment of Scripture, Jesus was born contrary to the laws of life and nature. He was the Son of God, as well as the Son of man, He was born of the Virgin Mary, but conceived of God. When rulers learned of His birth they became fearful and afraid. Anger filled their hearts. Murder was conceived and executed, Fearful of losing their power, they sought to take His life by every conceivable means.

He was not born in a luxurious apartment. Neither nurses nor doctors were in attendance, but God and His angels were. He was destined to be recognized by countless millions as the greatest of all prophets, the Saviour of the World, God Incarnate. Christ's birth has been remembered for over nineteen hundred years since. While some may have forgotten the Christ in Christmas, many, many others have remembered and kept sacred the memory of His birth. We want to remember Him, not as a Santa Claus, no, never: We want to remember His as our personal Saviour. As God's great gift to those who will accept Him.

Christ never penned a song, yet He has furnished the theme for more songs than all the song-writers combined. He never founded a college, but all the colleges combined have never had so many students. He healed multitudes without medicine and made no charge for His services. He possessed no earthly wealth, not even having His own place to lay His head.

Yet the Christ in Christmas abounds more and more. Proud, powerful statesman of Greece and Rome have risen and fallen. Theologians have come and gone. Governments have abounded and fallen. Though they crucified the Christ of Christmas nearly two thousand years ago, yet He still lives. He stands forth as the One who is proclaimed of God, acknowledged by angels, adored by saints, feared by devils; as the living personal Christ, our Lord and Saviour. He still is the Christ of Christmas.

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FOR UNTO US A CHILD IS BORN

Isaiah prophesied of the birth of Christ about 700 years before Jesus was born. The prophet Micah named Bethlehem as the place of His birth. The virgin Mary was told before, by the angel Gabriel, that the son which would be born of her would be called Jesus. At this time of year it is only normal for the christian, to think more about the birth of their Lord and Saviour, Jesus the Christ.

The only begotten Son of God, humbled himself to be born of a woman and take on a body of flesh and blood, that He might be an example for man to follow. The birth of Jesus was the miracle of the age. It was heralded by angels to the shepherds on the hills of Bethlehem. What a marvelous inspiration when the angel said unto them, "Fear not; for unto you is born this day in the City of David a Saviour, which is Christ the Lord. . . . Ye shall find the babe wrapped in swaddling clothes, lying in a manger." And the heavenly host sang, "Glory to God in the highest, and on earth peace, good-will toward men."

We are apt to overlook the immensity of what happened when Christ was born. Jesus was the express image of the Father in glory. He is called the Word of God from the beginning. "All things were made by Him, and without Him was not anything made that was made." He was a co-creator with the Father, John 1:1-3. Man, the earth, the stars, the sun and the moon, animals, vegetation; all things as we see and know them, were created by the Father, Son and Holy Spirit. This Jesus was

a part of the Trinity of God, whom all the power and the forces of creation obeyed to perfection." And His name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

It is beyond our comprehension that such a mighty being would be willing to visit mankind, as the humblest of men — even to be born as a babe in a manger, because there was no room for Him in the inn. This birth of Jesus was a miracle that we cannot explain except to repeat what is written: "Now the birth of Jesus was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found to be with child of the Holy Ghost." "Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us".

Shepherds were the first to see the Christ child, and it seemed to be their privilege to tell others the story of the angel concerning the child Jesus. How humble an entrance into this world, the birth of Jesus was. With all the business of tax collecting in little Bethlehem, the birth of the Son of God was so unnoticed. If mankind had realized who it was and how royal His being, no palace would have been too good. Joseph and Mary were both direct descendants of David the king, so Jesus was actually born a king through the royal line of David.

"Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him." Thus spoke the wise men unto Herod. "And thou Bethlehem in the land of Juda, art noblest among the princes of Juda; for out of thee shall come a governor that shall rule my people, Israel." And when they were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts: gold, frankincense, and myrrh." Wise men of the east, no doubt representatives of nations outside of God's chosen people, came and worshipped the little Lord Jesus, having followed a star which had been foretold. Evidently records had been faithfully preserved, and when the star appeared they knew what it meant.

Jesus was born in this world to die and that by cruel hands. His death was to pay for the sins of the world, and open the way for man to regain his fellowship with God. Although it seems to us that His sacrifice on the cross was the important thing, it was also necessary that Jesus be born a little baby and grow up to manhood, tempted in all points as we, yet without sin. He lived a life that showed us how to live. He brought the love of God unto man.

We do not know the exact date of Jesus' birth, but we do know that He was born. The promise of a Redeemer was now fulfilled, and man could look forward to a better day. December 25 is celebrated in the christian world as the birthday of Christ. It seems that people in general have a better feeling one for another at this time. Gifts are exchanged and children especially have a happy time. We hope that christian parents will tell their children the true story of the birth of Jesus and what it means to them.

"For unto us a child is born, unto us a Son is given." Let us remember how great that Child was and how the Father "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, might not perish, but have everlasting life."

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CHRISTMAS OR XMAS?

As we near another Christmas season, we are reminded of one of the ways that Christ is left out of Christmas. It is to write that holiday's name as Xmas. Now, we are not going to consider the propriety of the celebration of Christmas, rather we are going to recognize the reality that this holiday is about us and involves us.

The reasons in favor of the use of Xmas are of two sorts—monetary and scholarly. Those in the printing business like to have ideas expressed in the fewest letters as possible because every character set up represents an investment. Thus to use Xmas instead of the longer Christmas is to increase profits and to save time. This consideration may be valid for the worldly businessman but the Christian must subjugate monetary considerations to spiritual concerns. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," I Tim. 6:10. Someone might protest that he uses it only to save space as he writes a letter not for money's lure. But is not saving space so as to not need one more sheet being greedy for the price of that one sheet?

The scholars depend upon arguments based upon the Greek language. The Greek word for Christ is Xpist. By using the first letter "X" to stand for Christ, as was done by the early Christians, and adding the suffix "mas", they say they have Christmas. It has been suggested the "X" is a symbol of the cross of Calvary; it is reasoned Christ was crucified on a cross of that shape rather than one of the familiar "T" shape. By being a cross, the "X" is to symbolize Christ, with "mas" again added to

it, Christmas is produced, supposedly honoring Christ as Saviour. While these scholarly presentations have their merit, let us consider what Paul said, "hath not God made foolish the wisdom of this world? I Cor 1:20.

We, often, hear the slogan, Put Christ in Christmas. Let us not only put Him in Christmas, but let us put Him in each and every moment we are given in this world. This should include writing His Name in full. We can in that way show we believe in Him and are not ashamed to use His name. The "X" is often used as a checkmark to cross something out or to make it void. By using the "X" in place of "Christ" in Christmas, we are crossing Him out of that day. Perhaps one who would use "Xmas" should not be referred to as a Christian but as an Xian, for he has not only "xed" Christ out of Christmas but out of all the other days too.

Let us, Brethren and Sisters, be careful we always give Christ His due in honor and glory — whether in the big issues of life or the smaller items like putting His name in Christmas. Let us not be guilty of writing or saying, Xmas, when Christmas is to His benefit.

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HERE AND THERE

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, sayeth the Spirit that they may rest from their labours; and their works do follow them," Rev. 14:13.

I have just came from the funeral of a dear friend. I arrived early, in fact so early that I was the first one there. As I sat alone, meditating, I was surprised at the calm, peaceful feeling I had. Solomon said, It is better to go to the house of mourning than to the house of mirth. We have so few times of quiet meditation. This was my time and I grasped it.

There was a large painting of Jesus on the wall behind the casket. True, it is an artist's thought of what Jesus looked like. It is not what He really looked like perhaps; to us He is pictured as a white man. To other races He may be pictured in their color. It does not make any difference. Jesus could have been any color of skin, but His soul was white. Any white man or woman can have a soul as black as coal if they refuse to be washed in the Blood of the Lamb of God. Any black, brown, red or yellow man or woman can have a Soul as white as snow.

"Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red

like crimson, they shall be as wool," Isaiah 1:18. Jesus came to save souls, not skins. Our skin color does not matter to Him. He is interested in our soul-color. The soul that sinneth it shall die.

Death is an enemy, but to the Christian, death is a vanquished enemy. O, death where is thy sting, O, grave where is thy victory? Death is just a door from Here to There. Jesus said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:2, 3.

My friend did not have to cross Jordan alone. He had accepted my Jesus early in life. He had lived a full life, his allotted three score and ten years. He was kind. The children loved him. Now, the Master had reached down His hand and welcomed him into the There from Here.

The Apostle Paul said, For me to live is Christ, but to die is gain. He knew it was better There. He said, The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the Faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but to all them that love His appearing.

There is no way out of it. There is going to be an Eternity to spend whether we spend it in Heaven or Hell depends on what we do Here. Joshua asked the children of Israel, Why halt ye between two opinions? Choose ye this day whom ye will serve. As for me and my house, we will serve the Lord. There has been another Home-coming Day in Heaven. What a glorious time, with the Angels singing, and seeing Jesus. The Apostle Paul said, He would rather be absent from the body and be present with the Lord.

But I would have you ignorant brethren, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from Heaven with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds: and so shall we ever be with the Lord. Wherefore comfort one another with these words. Jesus said, If any man love me he will keep my words and my Father will love him

and we will make our abode with him, and we will come and sup with him. We can rest assured if God and His Son make their abode with us HERE, we will abide with them THERE.

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NEWS ITEMS

CHANGE IN PAGE CONSTRUCTION

In the November 15th and Dec. 1 issuee, the Printing Company submitting a change in page construction, by omitting the center line. This is similar to book-page printing, rather than newspaper-page printing. The main purpose of the change is to save expenses. They would like to use either page construction depending upon the type of material printed, you will note that the last few pages are just as they were because of the nature of the material printed.

As the majority of our Readers will be sending their Renewal subscriptions soon. Will you please send along a line or more, telling us how you would like this new construction all the time. Those who renew through your Bible Monitor agent, please give them your opinions to send along.

STANDING INFORMATION

Please refer to your February 1st, 1968 Issue and leave us know soon of any corrections in either of these items, which should appear in February 1st, 1969 Issue. This includes Lovefeast dates, Congregational Contact names, addresses and telephone numbers; as well as the same for all Ministers. Also Deacons names, Mission Points and C. O. workers now in service and the list of information as in the last several February 1st issues. We still do not have a complete list of the directions, to follow, to all of the various Church Houses.

Editor.

BETHEL, PA.

The Bethel congregation held it's fall Lovefeast on October 5, 1968. The following ministers were with us throughout the day: Adam Fahnestock, LaVerne Keeney, Allen Eberly of Lititz, Pa.; Foster Shaffer of Mt. Dale, Md.; Ben Klepinger and George Repogle of Englewood, Ohio and Eldon Flory of Hart, Mich. We were blessed with many good

thoughts from these brethren.

In the evening 100 surrounded the tables to partake of the Communion services, Bro. Eldon Flory officiated. We want to thank each and everyone who came and worshipped with us. We invite all to come and worship with us anytime. We were happy to receive another young Sister into our church by baptism in September. May we remember our young people in prayer.

SISTER DARLENE LONGENECKER, COR.

SHREWSBURY, PA.

We were again privileged to enjoy another revival meetings this year with Bro. Paul Hartz as our evangelist. The messages challenged us to give our lives in service for the Lord, as His return may be very near. We were made to rejoice when three souls gave their hearts to the Lord and were received into the church and were baptized the following Saturday. We were glad Bro and Sister Hartz could be with us for the two weeks, and ask the Lord's blessing on them as they labor for Him.

The first Sunday in November we were able to enjoy the blessings of another Lovefeast. Also for the inspiring message of each of the ministers. Visiting ministers were: Roscoe Reed, Joshua Rice, Ray Shank, Frank Shaffer, Foster Shaffer, Laverne Keeney, Paul Hartz, and Allen Eberly. Elder Roscoe Reed from Virginia officiated at communion services in the evening.

SISTER FERN NESS, COR.

ASTORIA, ILL.

The South Fulton congregation enjoyed their annual Lovefeast, 31. Eld. Harley Rush officiated with twenty-five surrounding the Communion tables. We are very happy for all the visitors who came to these services.

Elders: W. S. Reed, Ben Klepinger, Harley Rush and George Replogle gave very inspiring sermons to help us keep our thoughts and deeds upon the work of the Lord. He is surely coming soon and we all want to be ready for Him. Everyone spoke about what a wonderful meeting and peaceful, quiet fellowship we had. The Holy Spirit was certainly working in everyone present.

On November 5, Eld. Paul Reed of Riner, Va. stopped by on his way to hold meetings in New Mexico and California, to preach for us. We were happy to have him with us and may the Lord richly bless him

on his missions. Any time someone is passing through and can stop, we would be happy to get together and enjoy their fellowship. During the week or whenever they can stop.

We held our annual council meeting November 9 and retained all officials and officers, including our presiding elder, George Replogle. We are small in number, but most of the time we are all together. We appreciate all the visiting brethren who come to us each month and always bring someone with them. The Lord richly blesses those who make special efforts to visit the small congregations in our brotherhood. May we never forget one another in our prayers.

SISTER MARTHA I. HARMAN, COR.

T H A N K S

I want to thank all the Brethren and Sisters and friends, for the cards, gifts and especially for the prayers that were offered in my behalf, during my recent illness. May God bless every one.

SISTER ALMA MEADE

M A R R I A G E

Sister Lois Jean Newswenger, daughter of Mr. and Mrs. Walter Newswenger of Bethel, Pa., and Bro. Frank Leon Reed, son of Bro. and Sister Lloyd Reed of Bethel, Pa., were united in marriage on November 9, 1968, in the Frystown Dunkard Brethren Church. Bro. David Ebling performed the marriage ceremony. The couple are now making their home at 528 West High Street, Manheim, Pa. 17545.

O B I T U A R Y

Henry Isaac Jarboe, son of Richard and Susan (Plaughter) Jarboe; born September 2, 1901, at Conway Springs, Kansas, passed away at Bent County Memorial Hospital at Las Animas, Colorado, on November 20, 1968.

Early in life, Bro. Jarboe was baptized into the Church of the Brethren by Evangelist J. Edwin Jarboe. In June of 1927 he was a charter member of the Cloverleaf Dunkard Brethren Church at McClave. He was called to the ministry in 1937 and to the Eldership in 1949. He rendered faithful, agreeable, and satisfactory service to the Church of his choice. His ministry was not confined to his local church, but to many

churches of the brotherhood where and when called upon. As long as his health permitted, he was willing to render service.

He was married to Bertha Elizabeth Roesch on May 20, 1923, at Jaroso, Colorado. To this union were born four children. He is survived by: his wife, Bertha; one son, Robert, of Olathe, Kansas; two daughters, Mrs. Mildred Schmidt, of Agricola, Kansas; and Mrs. Twila Rife, of Scott Air Force Base, Illinois; one brother, Willard Jarboe, of Pratt, Kansas; one sister, Mrs. Sarah Roesch, of Antioch, West Virginia; 14 grandchildren, and a host of relatives and friends.

He was preceded in death by both parents, one daughter, Thelma Mae; a grand-daughter, Gaylene Jarboe; two brothers, Ray and Fred; and one sister, Mrs. Fannie McKee. Bro. Jarboe, a former McClave man, lived in Belton, Missouri. He had been called to McClave by the serious illness and death of his brother-in-law, Everett Roesch, and had attended funeral services for Mr. Roesch Tuesday morning, November 19. That night he suffered a stroke about midnight at the Roesch home.

Funeral services were held Saturday morning at 10:00 in the Dunkard Brethren Church at McClave by Elder Dale Jamison of Quinter, Kansas, text I Cor. 13, assisted by Bro. Warren Smith. He was laid to rest in the McClave Cemetery.

ROSELLA KASZA, COR.

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DISPENSATIONAL TRUTH

The Bible Made Plain — Part 25

We bring to our readers this morning, a message from God's Word, which we believe to be figurative or symbolical of the christian church, in what seems to be the second period of the church in her dispensation, approximately from the year 170 A. D. to 313 A. D. This period was signified by the angelic messenger, in the message to the church at Smyrna at the time Christ gave His revelation to the apostle John, on the Isle of Patmos. May the reader read carefully Rev. 2:8—11, then note our thoughts as follows:

Here John the Seer, was to write a message to the angelic messenger (message bearer), a communication from the ancient of days. He who died for His church, who shed His blood for it, that it should be sanctified, washed and without spot. The One who is now alive for evermore. Smyrna was a persecuted church and suffered gross persecution. With regard to the dates of this period, they are not certain and

may vary, since the different periods in the church are overlapping and no accurate dates are conceded here.

At this point we believe it is well to record the message, given in the Scriptural contest to Smyrna. "Unto the angel of the church in Smyrna write; these things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation and poverty, (but thou art rich) and know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second death."

Persecution comes to all christians. Paul says, "Yea, and all who will live godly in Christ Jesus shall suffer persecution," 2 Tim. 3:12. It is said that the word Smyrna means bitterness. Hence this period calls to our mind, the days of Pagan Rome. In that period, according to church history, the church suffered much from false religions. Smyrna is symbolized by the word myrrh, is frequently mentioned in the Scriptures, especially in connection with the embalming of the dead. Myrrh must be crushed in order to give out its fragrance. We think of Smyrna as it was crushed beneath the iron heel of pagan Rome.

In those days the Nicolaitanes, who were a party or group in the church, who were trying to establish a Priestly Order. This group seemed to look back to Old Testament times, where the people of God were grouped into three classes, such as: Priests, Levites and common people. It seems they wanted to establish a holy order of men, such as: clergy, bishops, arch-bishops, cardinals and popes, who were dominating or dictating to the people, conquering them and lording over the flock. This was a new order of things, I Cor. 12:20-28; Eph. 4:11.

Look at Smyrna's tribulation, they had financial poverty, but they were rich toward God, rich in spiritual things. We learned that the church at Ephesus had lost their first love and it might well be that the church as a whole, in general, needed chastisement from the Lord and so He admonishes them to return unto Him. So the church here at Smyrna had affliction and trials, as well as tribulation, a state which caused them, on occasions to have trouble distresses and vexation. Death seemed to be the lot which was to befall some of the members of Smyrna, as well as some in this period of the church, symbolized by them.

The Master knew their works and He also knows our works. He

knew the blasphemy of those among them, of their false claims. Claiming to be Jews (God's chosen) but were not, were the synagogue of Satan or worship of Satan. They were told not to fear the things which would befall them in their natural life. They were not to recede, even in the face of a martyr's death. The words unto death are used, which meant they were to be faithful, although the result would bring about their physical death and this they were to do until death would call them. Looking forward to their reward, which would be a martyr's crown "a crown of life.

The Devil is mentioned, who is the author of their sufferings, as well as ours for all time. The duration of their suffering would be ten days. This may refer to the ten great persecutions under Roman emperors, beginning with Nero A. D. 64 and ending with Diocletian A. D. 310. Seven of these great persecutions occurred during this Smyrna period of church history. Again it might refer to the fiercest and last of those persecutions, under Diocletian, which was ten years.

The church at Smyrna was poor in this world's goods, but was rich in heavenly things. They were very rich in faith. The riches of this church were beyond the reach of fire, floods, bank-failures, depressions and such things. They could certainly claim the promise and answer the apostle James' question, Jas. 2:5, "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" Blessed are those whom God will give grace, to be willing to be poor here in this world, and seek those riches which shall never pass away. "Set your affection on things above, not on the earth," Col. 3:2.

Smyrna is admonished not to fear things it shall suffer at the hands of men. Beloved, this is a timely warning, to the saints of all periods of the age, and especially what they (we) may suffer in the Laodicean period, yet to come, in the perilous times of the latter days. Persecution sometimes brings about more zeal, more determination to conquer. Smyrna was not a compromising church, neither is the true church of today. Yet we are sorry to say that there are some in the recent times, who are ready to compromise, the conditions laid down in God's Word for salvation. Had Smyrna been willing to compromise, as some are today, they would have acknowledged the claims of those who were the "synagogue of Satan" and would have escaped persecution.

The message closes with the words: "Hear what the Spirit saith unto the churches" and a promise is again made to overcomers. They shall

not be hurt of the second death, they will escape the lake of fire and brimstone. Before we close the message to Symrna, let us notice our historical appendix to this second period of the church age, in the sixth dispensation of man upon the earth. Taken from George F. Fisher's, History of the Christian Church, page 5, "From the close of the apostolic age, near the close of the first Century to the edict of Toleration, issued by Constantine in 313, the church was a sect in the Roman Empire, under the ban of the laws and enduring at times severe persecution. Then it's ascendancy was assured, it became the dominant religion in the Roman State. Within the limits of this period, in the last years of the second Century, there occurred another Epoch of less moment to be sure, yet of much importance. At this time we find that the church has drawn apart from heretical parties and has formed a more compact organization, under the Episcopate, special honour and credit being accorded to prominent Sees of apostolic origin, as pillars of orthodoxy. Thus the Old Catholic, as distinguished from the later Roman Catholic church, emerges into being. Thus the second period and the progress of christianity (so-called) continued from approximately 170 A. D. to 313 A. D. (end quote).

This period may have been in the days of Polycarp or soon after, in the days of Pergamos. This same History records the death of Polycarp thus, page 47: There was persecution in Asia Minor. One of the martyrs was the venerable Polycarp, Bishop of Smyrna, who had sat at the feet of John the apostle. It was at the time of the christian Easter festival, when the heathen were having their races and other games in the presence of the proconsul, Titus Quadratus. The aged saint was arrested by soldiers, in a house in the neighborhood of the city, where he had taken refuge. He decided not to avail himself of another opportunity to escape. When he was required to curse Christ, he answered, "Six and eighty years have I served Him and He has done me nothing but good; and how could I curse Him, my Lord and my Saviour?" Refusing to renounce the faith, he was burned to death. (end of quote). Death seemed to be the lot, which was to befall some of the members at Smyrna. Nevertheless, the Master knew their works and the blasphemy of those among them, and of their false claims, claiming to be His people but were not, but were of the "Synagogue of Satan." Reader what church do you belong to, the church of God or the church of Satan?

BRO. WM. ROOT, 1612 Morphy St. — Great Bend Kansas 67530

A CLAY POT

In the Bible story found in 2 Kings 4, we find this clay pot was used to hold oil. This woman's husband was dead and the creditor was coming to take unto him the two sons to be bondsmen. Elisha wondered what he could do to help her.

He asked her what she had in her house and she told him only a pot of oil. Poverty has been a social evil even back in history. She was one of the poorest of poor, a widow with two young sons and no means of support. Elisha sent her out among the neighbors to borrow, not just a few but many empty vessels. He said, when you get the vessels,, bring them in your house with your two sons and shut the door.

Now pour out into all the vessels and set aside as they are full and she did as Elisha told her. The sons brought the vessels to her, and she poured out 'till all were filled. Then she told Elisha and he sent her to sell the oil, pay the debt and keep the rest for her and her sons to live on. To her it seemed impossible to get all the vessels filled, from the one which originally contained oil. But she had faith and it worked out, this shows the unexhaustible flow of God's love. But we must have faith in our hearts to receive it. Thus only comes to hearts which are empty of everything but love and faith.

One must cooperate, she was not told to go home and wait until help came, but to do something to relieve her situation. Thus her sons also could help, thereby sharing in her responsibility and in her faith. As they went to get vessels they could have been seized for the debt by the creditor. I am afraid if it would of been today, we would of been just waiting for a chance to catch them. What confidence they must of had to impress their friends and neighbors and borrow so many vessels. Here again we see the faith she had, instead of fear. Mothers, as you read this story, if you are burdened with trouble, think if you had faith as this woman did, how much easier you could solve your problems. Let us never give up but press forward and relief will come.

SISTER E. M. ALLTUS

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THE GLORY OF CHRISTMAS

The glory of Christmas is a Person. If you have missed the Person you have most certainly missed the center, the meaning, the preciousness, the beauty and the glory of Christmas!

This Christmas many will see beyond the gay wrappings, the colored lights, the lavish entertainment and the lovely gifts and will find the glory of Christmas in the person of the Lord Jesus Christ. How is this possible?

Entering into the glory of Christmas is possible through a simple understanding, acceptance and a resting by faith on what God has to say about the sending of His Son on that first Christmas.

GOD'S GOOD TIDINGS. "Behold I bring you good tidings of great joy which shall be to all people: for unto you is born . . . A Saviour which is Christ the Lord" (Luke 2:10, 11). The message is personal, *to you*. It is vital, He came to be our *Saviour*.

GOD'S GREAT PURPOSE. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). Wonder of wonders . . . God not only loved us but He sent His Son to put away our sins by His death on the Cross!

OUR ETERNAL BLESSING. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Corinthians 8:9). Receiving Jesus Christ, by faith, brings one into the sharing of His untold riches both now and forever. How glorious!

Just now God is offering to you His gift. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Take the Lord Jesus Christ and enter into the glory of Christmas . . . throughout all time and all eternity!

—SELECTED

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MORE LIKE JESUS

If I could live more like Jesus in my daily walk of life, my friends and neighbors would be able to see that Christ lives in me. I would like to be more like Jesus so others too could see, that the Christ I serve is not dead or far away but that He lives in me. I would like to be more like Jesus so those watching me, may know by my actions that I am what I claim to be and Christ lives in me. Each day I pray to be more like Jesus, living daybyday in His care, so as I work and as I pray may those I meet know that Christ lives in me.

SISTER E. M. ALLTUS

THE LORD KNOWS WHY

I do not know the reason why
Dark clouds should overcast the sky;
Sometimes my sea is calm, then rough—
The Lord knows why, and that's enough

I do not know why tests should come,
And press me down till almost dumb:
Why much of life should be so tough—
The Lord knows why, and that's enough.

I do not know just why it is,
That while I am a child of His,
Some folks with me should be so gruff—
The Lord knows why, and that's enough.

I do not know just what to do,
But hold right on and go on through;
Submitting calmly to each cuff—
For God knows why, and that's enough.

So, what may come of good or ill,
I'll press ahead and trust Him still,
In spite of all the sneer and bluff,
The Lord still knows, and that's enough.

His promises mean all to me,
A traitor I shall never be:
I'll sing His praise though some rebuff;
My Saviour knows, and that's enough.

In weal or woe one thing I know,
The waters cannot overflow;
He, to the sea, though wild and rough,
Says, "Peace, be still," and that's enough.

A. G. HORST, IN GOOD TIDINGS

ON THE SINGING OF HYMNS

The singing of a hymn should be a great experience for us—it can be a prayer, a testimony, a praise, an invitation to others.

Someone has written some interesting comparisons on the hymns we sing.

We sing SWEET HOUR OF PRAYER and content ourselves with 10 — 15 minutes a day.

We sing ONWARD CHRISTIAN SOLDIERS and wait to be drafted into His service.

We sing O FOR A THOUSAND TONGUES and don't use the one we have.

We sing THERE SHALL BE SHOWERS OF BLESSING, but do not come when it is raining.

We sing BLEST BE THE TIE THAT BINDS and let the least offense sever us.

We sing SERVE THE LORD WITH GLADNESS, and gripe about what we have to do.

We sing MARCHING TO ZION, but fail to march to Sunday School and Church.

We sing I LOVE TO TELL THE STORY and never mention it all year.

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CHRIST IN EVERY BOOK OF THE BIBLE

In Genesis He is the 'Seed of the woman'.

In Exodus He is the 'Passover Lamb'.

In Leviticus He is our 'High Priest'.

In Numbers He is the 'Pillar of cloud by day and pillar of fire by night'.

In Deuteronomy He is the 'Prophet like unto Moses'.

In Joshua He is the 'Captain of our Salvation'.

In Judges He is our 'Judge and Lawgiver'.

In Ruth He is our 'Kinsman and Redeemer'.

In I and 2 Samuel He is our 'Trusted Prophet'.

In Kings and Chronicles He is our 'Reigning King'.

In Ezra He is our 'Faithful Scribe'.

In Nehemiah He is the 'Rebuilder of the Broken Walls'.

In Esther He is our 'Mordecai'.

In Job He is our 'Everliving Redeemer'.

In Psalms He is the 'Lord our Shepherd'.

- In Proverbs and Ecclesiastes He is our 'Wisdom.'
In the Song of Solomon He is the 'Lover and Bridegroom'.
In Isaiah He is the 'Prince of Peace'.
In Jeremiah and Lamentations He is our 'Weeping Prophet'.
In Ezekiel He is the wonderful 'Four-faced Man'.
In Daniel He is the 'Fourth Man in the Fiery Furnace'.
In Hosea He is the 'Eternal Husband'; 'Forever married to the backslider'.
In Joel He is the 'Baptizer with the Holy Ghost'.
In Amos He is our 'Burden Bearer'.
In Obadiah He is 'Our Saviour'.
In Jonah He is the 'Great Foreign Missionary'.
In Micah He is the 'Messenger of Beautiful Feet'.
In Nahum He is our 'Avenger'.
In Habakkuk He is the 'Evangelist' pleading for revival.
In Zephaniah He is 'the Lord Mighty to Save'.
In Haggai He is the 'Restorer of the Lost Heritage'.
In Zechariah He is the 'Fountain opened in the House of David for sin and uncleanness'.
In Malachi He is the 'Sun of Righteousness' rising 'with healing in His wings'.
In Matthew He is the 'Messiah'.
In Mark He is the 'Wonder Worker'.
In Luke He is the 'Son of man'.
In John He is the 'Son of God'.
In Acts He is the 'Holy Ghost moving and working'.
In Romans He is the 'Justifier'.
In I and 2 Corinthians He is the 'Sanctifier'.
In Galatians He is the 'Redeemer from the curse of the Law'.
In Ephesians He is the 'Christ of unsearchable riches'.
In Philippians He is the 'God Who supplieth all our need'.
In Colossians He is the 'Fullness of the Godhead Bodily'.
In I and 2 Thessalonians He is our 'Soon coming King'.
In I and 2 Timothy He is the 'Mediator between God and man'.
In Titus He is the 'Faithful Pastor'.
In Philemon He is the 'Friend of the oppressed'.
In Hebrews He is the 'Blood of the Everlasting Covenant'.
In James He is the 'Lord who raises the sick'.
In I and 2 Peter He is the 'Chief Shepherd who soon shall appear'.

In 1, 2 and 3 John He is 'Love'.
In Jude He is the 'Lord coming with 10,000 of His Saints'.
In Revelation He is our 'King of Kings and Lord of Lords'.

I know of a world that is sunk in shame,
Where hearts oft faint and tire;
But I know of a name a precious name
That can set the world on fire;
It's sound is so sweet,
It's letters flame,
I know of a name, a precious name,
That name is — Jesus.

— SEL. BY SISTER BESSIE SHAFFER

— o o o o —

C H R I S T M A S

Christmas is the time when we think of others:
Father, mother, sisters, brothers;
Other loved ones and friends also have a part
In our gifts, and good wishes right from our heart.

But do we think of our Saviour, do we celebrate His birth,
Who brought joy to the world and peace on earth?
Do we thank our God for the gift of His Son,
The gift that far excels every other one?

Do we give to our Lord as He would have us give
That others all over the world might live
In accord with His will, have their hearts filled with love
That He gives unto all who seek Him from above?

Not only our tithes and offerings does He seek,
But our hearts, fully surrendered, humble and meek,
Willing that He have His way in our life,
Whether pleasant or unpleasant, mixed with strife.

If we say from our heart, "Lord thy will be done,"
And we are sincere, the victory is won,
For He will direct the pathway we tread,
And give us each day our daily bread.

Then we'll have a Merry Christmas
In the full meaning of the word,
For real joy only comes
Through faithfully serving the Lord.

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THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the earth has lit the reading of its well-worn page. It has woven itself into our dearest dreams; so that love, friendship, sympathy, and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Goodbye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

—HENRY VAN DYKE

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THE CHURCH IN OUR WORLD

Let us free ourselves from any entanglement in the fears, prejudices, hatreds, and panic of our times and form a company of believers who unreservedly trust and obey the Lord of Lords and King of kings, and whose only real loyalty is to the head of the church, His word of promise and commandment.

No kind of curtain, be it gold or silk or iron, must separate us from one another; all national and class obsessions must be removed: all earthly interests, all interests, all treasures of culture and civilization

must disappear until we see nothing "save Jesus alone" (Matt. 17:8).

The terms "liberty," "democracy," "justice," have become vague, uncertain, and dubious. There are people who, in the name of freedom and democracy, are backing groups and parties which are responsible for the breakdown of real freedom and democracy. The confusion of minds, hearts, and tongues goes beyond anything the preceding eras of history have witnessed. The church realizes and fully understands the gravity of the moment.

However, the Church of Christ, being free from illusions and cheap optimism, is equally free of hysteria, panic, and despair. She summons all her members, and, indirectly, the people beyond her boundaries, to "the work of faith, and labor of love, and patience of hope" (yes, patience of hope!) (I Thess. 1:3), to make a new beginning, to start from the bottom, and to work for a new society, which will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen Lord. There is no real freedom, no real justice, without a total submission to Him who has come to give us life and give it more abundantly.

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BIBLE MONITOR

DECEMBER 1, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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Did it ever occur to you that if you do not hear God's answer to prayer, it may not be because he is dumb but because you are deaf; not because He has no answer to give but because you have not been listening for it? We are so busy with our service, so busy with our work, and sometimes so busy with our playing, that it does not occur to us to stop our own talking and listen if God has some answer to give us with a "still, small voice."

—o—

People, like pins, are useless when they lose their heads.

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BIBLE MONITOR

VOL. XLVI

DECEMBER 15, 1968

No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice. || OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GOD BE WITH US

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name immanuel," Isa. 7:14. Ahaz the king of Judah did not have the faith in God that he should have had. To prove His power, God offered to give Ahaz a sign of the future of His nation. Ahaz refused the offer on the pretense that he did not want to tempt God. However God offered the sign anyway, to prove His power in the destiny of the future of Judah.

Here we have the description of this unusual sign of God. A sign which was not to be fulfilled for 500 years, but which was so miraculous that it could not be mistaken when it did come to pass. This sign was so Divine that it was impossible to be fulfilled according to the ways of mankind. At God's appointed time the fulfillment of this sign was announced to Mary, a God-fearing virgin, but she could not understand how such a thing could be either, Luke 1:26-34. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35. Alas, this Baby that was to be born was to be holy, for it was the Son of God. "For with God nothing shall be impossible, V. 37. Dear reader, did you notice the humble submission unto the Word of God, "Be it unto me according to thy word." If our life is directed by such a spirit, we will some day be heirs and joint-heirs with this Son of God.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God," I John 4:2. Very few human beings do not want the blessings of God. Most of us would give all our wealth if we could be assured of having full favor with God or of

God being with us. Have you noticed the simple means of being assured of the Spirit of God, confess Jesus Christ as your Saviour, believe that He actually came unto the world in the form of flesh to reveal God's Will unto us. We sing that beautiful Hymn "Only Believe," faith is the substance of things hoped for. Why do we harden our hearts and not yield them unto His Holy Word. He is God with us, why not believe it, enjoy it and have an assurance that He will always be with you?

"And with controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," I Tim. 3:16. Do you expect to be received up into glory without believing this? We have many, many Scripture verses to prove that every word of this verse has actually taken place, can you prove that each word has not taken place? True Godliness is a mystery to our carnal, human understanding but it is the only plan by which our sins can be forgiven. It is our hope of eternal life, why not believe it, why not serve as His Word tells us, why take a chance of missing eternal bliss in heaven?

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh," Rom. 1:1-3. We marvel at how faithful a servant of Jesus Christ Paul was. We marvel at his accomplishments and his ability to endure the persecutions of Satan. Is there any reason why we should come short of the glory of which Paul wrote so much about? God made many promises concerning His Son and they were fulfilled, yes each and every one of them in complete detail. Who am I to say, I do not believe them? Woe unto the man who will resist God and His instructions. Do you not have enough problems and perplexities without bringing more upon you?

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14. These are the words of the beloved apostle of the God that was with us. Do you doubt that John enjoyed a full christian life? Are you enjoying a similar full life? Is it your own stubborn will that is molding your life of suffering, sorrow, confusion and finally eternal death? God is still willing to be with us, with even you, however He will not force Himself upon you. Why will you not willingly, humble accept Him?

FROM THE BRANDING CORRAL, WHERE? MARK OF THE BEAST.

It is true that we differ in our viewpoint, especially when it comes to the interpretation of many things in the Bible, not just to be different, but we hope, in good faith. None of us are perfect and for this reason we should be charitable whenever possible. So if this article's interpretation of this shadowy period is not to your liking, please give us your viewpoint. You will not find me quarrelsome, but hungry for real spiritual fellowship.

My dear brethren and sisters in the faith, let us quit pulling apart because of petite differences. When a team pulls together, they move heavy loads and as a church, we can use a lot of this team work. I suggest that we read and accept John 13:34-35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another".

One of the first things that the Beast will demand will be the registration and marking of all mankind, Rev. 13:15-18. What method he will use to get this job done is unknown. If he rounds up all citizens into populated centers, and makes them pass through a chute, this would be terrible with little chance of escape. But a soul under the blood, like the three Hebrew children, is never alone, Dan. 3:25. If we are thrown into the fire the Son of God will be right there with us.

When the children of Israel obeyed God and sprinkled the doorposts and the lintel of their homes with the blood, instantly they became the guests of God and nothing dared to touch them. They were under the blood, even though that braggard Pharaoh said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them. I will draw my sword, my hand shall destroy them, Ex. 15:9. Pharaoh found out too late that "It is a fearful thing to fall into the hands of the living God", Heb. 10:31. He was drowned in the sea, Ex. 14:28. The Angel of God was the guardian and kept the Egyptians from touching God's people, Ex. 14:19.

David said, "The angel of the Lord encampeth round about them that fear Him and delivereth them", Psa. 34:7. "The eyes of the Lord are upon the righteous and his ears are open unto their cry," Psa. 34:15. Like the night that Herod had Peter put in chains, the only ones to be executed were the ones who thought they could hold one of God's saints, Acts 12:19.

All who refuse the mark of the beast will go right through that old branding corral just as slick as the children of Israel went through the Red Sea. "Fear not little flock, for it is the Father's good pleasure to give you the kingdom," Luke 12:32. As it was with Paul in that old sinking ship, God had not lost track of His servant. The Devil used every means at his command to kill God's servant, but when we are in God's care by His angels, "Not a hair shall fall from the head of any of you", Acts 27:34. That is a promise! What more, "The hairs of our head are all numbered", Matt. 10:30. Someone must give an account. So you see why so many of us are going to bypass that old branding corral unnoticed. Why? because all the power of Heaven and of earth is on our side, fighting with and for us, Matt. 28:18. Our Shepherd is comparable to David with the bear, the lion or that bragging giant, Goliath.

At this point we are condemned criminals, sentenced to die, Rev. 13:15, with every right of citizenship gone and a bounty on our head. So far as this world power is concerned, we are defenseless. All the pent up hate of the Devil will now be turned upon those that refuse the mark of the beast. The attitude of the marked public towards the unmarked will be frightening. Brother, sister, there will be no more smiles for you from any one, not even from the merchants, as you will mean nothing to them now. All that we will get now will be a scowl or a sneer, our old friends will treat us much as if we were as stench to them. Bitterest of all will be when the members of our family turn against us. "Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my names's sake: but he that shall endure unto the end, the same shall be saved", Mark 13:12-13. "We will be counted as sheep for the slaughter", Psa. 44:22; Rom. 8:36. In refusing to take the mark, we have forfeited every right of every kind, even our homes.

Here is an illustration: When a certain army moved into a little Balkan community, it took over completely co-occupying such homes as it chose to occupy. In one instance a burly soldier walked into a humble home, demanded that the lady of the house set on food immediately and after doing so, she with her little family huddled down in a corner of the room in fear of what could happen next. After the soldier had finished his meal, he turned to the group huddled in the corner and pointed out a lovely teen-aged girl, demanding that she go with him. God have mercy! With all rights gone, like our Christ, they stole the

clothes off His back and then killed him, Mark 15:24. Things will be bleak at that moment.

I see four classes of people coming before the Marker :

First class, this class is very anxious to take the mark of the beast, so that they can become a part of this new order of things, new political and eucumenical order. They have taken the bait at his word, that this new world government and church will be 'utopia'. Like a leader of a hippie colony, who asked for authorization to run his camp without any restrictions whatsoever. God have mercy! So joyfully this first class will take the mark of the beast and proudly display it. Brother, there is no fear of God before their eyes, Psalms 36:1. According to them the world is up for grabs.

Second class, this class is terribly confused, They have heard so much for and against this new order of things, that a decision is hard to make. They can be coerced, bribed or threatened to follow the majority, when they see that it is a going thing. I was talking to a lady about conforming to the Bible way of things, Yes, said she, but it is hard to be different from nearly all the others.

Third class, I believe that there will be men and women out of every nation who have not become christians yet, who will not be fools enough to take the mark of the beast. I believe that the spirit of God will rise up and save the poor souls from taking that final step from which there will be no return. During this period, I do not believe that God will trust these lost souls, to be influenced by the agents of the beast as their babysitters. Here is where God's elect will come in. None will want to go away for any cause, only to come back to see the destruction of our loved ones by the beast, through his world church and government. This third class, I believe at some time in the past were believers, but have back-slidden like the prodigal son, Luke 15. How many will there be from my own family? I do not know, but one thing I know, we do not want them to spend eternity in hell fire. God have pity! There will be many up to this time, who have taken religion very lightly. Oh that is alright, that is, if you do not get too serious about it. But now they are facing eternal damnation. Oh if we had only listened to our christian parents, or that faithful old minister who tried to warn us. Oh dear, where can we hide? At this point I believe there will be a disappearing act, as it was that night with Peter from prison, Acts 12:5-10. I feel that the Lord will spirit away from that terrible scene, all who refuse the mark of the beast.

Dear Lord, in Thy tender mercy, please let some of us stay as missionaries to these lost souls, during the inferno of the rule of the beast. Jesus did not run away from the Cross. Jesus had power to lay down His life and had power to take it again, John 10:18. By faith, I can see Him there: beaten, mocked, lacerated until He was almost too weak to walk, Isa. 52:14. They stole the clothes off His back, crucified Him and stood there to watch Him bleed and die, even until He said, "It is finished", John 19:30. Neither do we want to quit, thank you Jesus our Master.

How long will the time be from the marking of the beast to the end of that period, the rule of the beast? Some say three and one-half years, others say seven years. But the Bible says that "one day is with the Lord as a thousand years, and a thousand years as one day" 2 Pet. 3:8. So we should leave the time element unto the Lord. What really matters is today, and what we do with it. Heb. 3:13, "But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin". There is no time to waste, as our time is always ready, John 7:6. Ecc. 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, wither thou goest."

Fourth class, The Elect: These did not have to make up their minds. Like the three Hebrew children, their minds were already made up. These are the temple of God and the spirit of God dwelleth in them, I Cor. 3:16. They can die, but can never deny their Christ. Whether it be the fiery furnace, guillotine or the cross, they know that Jesus never goes back on His word, He will be with them always, even unto the end of the world, Matt. 28:20.

I prophesy: That from the beginning of the reign of the beast, if he could, he would destroy every christian on the face of this earth, John 16:2. He will completely outlaw the Bible until a copy cannot be found anywhere, Amos 8:11-12. Next I prophesy, that all men or women or children, who for any reason are a burden to society, will be gassed and cremated, similar to the six million Jews in Poland under the rule of Hitler. Also old dads and mothers, who can no longer bear up what is expected of them, will be given sleeping pills secretly, as during the last war in Europe. I also prophesy that after the beast gets things well under control, an appreciable part of his subjects will become slaves and in extreme cases cannibals. The beast's kingdom is to be Utopia, so he will cull out all the physical underlings.

I prophesy, that at the crucial moment, the Shepherd will call His sheep, John 10:27. Every one that has refused the mark will hear that voice, because now the Lord will be our Shepherd and He will lead us into green pastures and beside the still waters. He will restore our souls, thank you Jesus. Yea, though this dark period be as the valley of the shadow of death, we will fear no evil; because the rod and staff of our Shepherd will comfort us. Let come the bear or the lion, or even that big bluff Goliath, all will be taken care of "Thou preparest a table before us in the presence of our enemies", Psalms 105: 40, with bread from Heaven, Yes with angels food, Psalm 78:25.

Our Shepherd will follow a pattern, the first pattern is Salvation. "For God so loved the world," John 3:16. Jesus was always in the soul saving business and He will never quit until that last lamb is found and returned unto the fold, Luke 15:4-7. The thought of the rapture is beautiful and who would want to fight against it? But the thought of lost souls, down there in old Sodom's fire, who can bear it? Let me show you how Jesus feels, by parable. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house be filled", Luke 14:21-23. As I read the above lines, I hang my head in shame, when I realize how little of this great work that I have done. Jesus says, "Out of the abundance of the heart, the mouth speaketh", Matthew 12:34. When we check on our conversations and see how little we witness in the things of God, shame on us.

Among the last words of Jesus before leaving this earth were, Go ye in all the power in Heaven and in earth, Go ye therefore, and teach all nations. Here we have not gotten out of our own dooryard. Shame on us. In the language of Mark, "Go ye into all the world and preach the Gospel to every creature", Mark 16:15. I believe that many of the souls which go into the reign of the beast, due to our neglect in carrying out the commission of our Christ. Most people believe that there will be souls to be saved through the reign of the beast. This will call for missionaries. Since I have fallen far short of doing what I could have, while here dear Lord, let me stay during the terrible reign of the beast as a missionary to the lost souls, who will be glad for salvation. So it was when Christ was here upon the earth, every soul who came to Christ for salvation, was saved. So it will be throughout the tribulation. The Shep-

herd will gather His elect by sending His angels and will gather together His elect from the four winds, from one end of Heaven to the other, Matt. 24:31.

The second pattern, He healed them all. This second pattern, we like to think, will be carried out during the reign of the beast, by our Shepherd with those who remain here, the saved and the to be saved. Just follow Christ through His ministry on earth and you will find that He healed everybody who ever came unto Him for healing. Not one soul was ever turned away. Whether it was blind Bartimaeus by the wayside, or the multitudes that followed Him, He healed them all, Matt. 12:15. Again "Jesus went forth and saw a great multitude and was moved with compassion toward them and He healed their sick," Matt. 14:14. "There will be no death among His sheep" as "Jesus has all power in Heaven and in earth", Matt. 28:28. On the cross Jesus had power to lay His life down and power to take it again, John 10:18. Our Christ has the keys of hell and of death, Rev. 1:18. We read in 1 Tim. 1:10 that Christ has abolished death. Ask Martha and Mary at the grave of their brother, Lazarus, John 11:30-45. Ask the weeping widow of Nain about her son, Luke 7:11-15, or the broken father and mother of the little twelve-year-old damsel, Mark 6:41. I believe that to those who refuse the mark of the beast, death dare not touch them, Jesus is their guarantee.

The third pattern, will Jesus be able to feed so many sheep? With all rights to buy and sell taken from those unmarked by the beast. Yes, and again I say yes! When with us, I read He fed five thousand men besides women and children, with only five barley loaves and two small fishes to start with. Alas, "they took up of the fragments that remained, twelve baskets full", Matt. 14:14-21; Matt. 15:32-38; John 6:5-13. What Jesus has done, He will do whenever and wherever it is needed. Amen.

As I said above, I have no quarrel with the brethren who believe in and are looking forward to a Rapture, God bless them. But I also am looking forward to and praying for the privilege of helping, round up those sheep who refused the mark of the beast and to help feed those hungry lambs.

I dedicate this article to my Master, Jesus the Christ, Even so come Lord Jesus, Rev. 22:20. Amen and Amen.

ELD. JAMES F. SWALLOW

6560 Sonoma Mountain Road., — Santa Rosa, Cal. 95404

CHILDREN'S PAGE

AN ANNOUNCEMENT FROM HEAVEN!

The birth of Jesus was foretold long, long ago — even when Adam and Eve were in the Garden of Eden. They made a sad mistake eating of the tree which the Lord God had told them not to eat of, lest they die. God told the serpent who had caused all the trouble, "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise His heel." This meant some day a child would be born of a woman who would break the power of the serpent, or Satan, and give man a chance to regain his friendship with God.

The prophet Isaiah wrote, "Behold a virgin shall conceive and bear a son, and shall call His name Immanuel". The prophet Micah revealed the very place where this special child would be born: "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel".

I suppose many young girls in Bethlehem hoped they would be the one to have this wonderful baby boy. But many years rolled by and Micah's prophecy was nearly forgotten. To Daniel, the angel Gabriel said, "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks." This would be sixty-nine weeks, and some people probably thought it surely wouldn't be very long now. Sixty-nine weeks is only a little over a year. But the weeks were prophetic weeks — a day for a year — so it was 483 years till the angel Gabriel came again, not to a prophet this time, but to a young virgin, a young woman who had never had any children.

As the time for the birth of Jesus came near, there must have been great concern among the angels in heaven. The Lord, whom they adored, was about to leave them and dwell on earth with man; to be born of a woman as a little baby boy. This we just cannot understand but we must believe it is true. God doesn't always explain everything to us, but if we believe what He does tell us, we will always be blessed for it.

When the 483 years came to fulfillment, Gabriel came to the young virgin Mary. She was a good woman for God chose her of all others to be the mother to this wonderful baby Jesus who was to be the Saviour of the world. "Hail thou that art highly favoured," said Gabriel. "The Lord is with thee; blessed art thou among women." Mary wondered what was meant and how she could be blessed among women—she, an

unknown girl in a poor village like Nazareth; Gabriel spoke again, "Fear not Mary, for thou hast found favour with God. And the Lord God shall give unto Him the throne of His father David; and of His kingdom there shall be no end."

To Mary this didn't seem possible — her son to be a king! This couldn't be; she wasn't even married! She was betrothed to Joseph, or engaged as we would say. Gabriel knew all about Mary and told her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Gabriel also told her that her cousin Elisabeth had conceived a son in her old age and it was the sixth month with her who was called barren. It was hard for Mary to believe all this. It was almost too wonderful for her. But Gabriel said, "For with God nothing shall be impossible." This no doubt, caused Mary to remember the prophecy of the promised Messiah and her unfailing belief in the God of Israel. She said something that is good for us to remember. "Behold the handmaid of the Lord; be it unto me according to thy word".

Isn't this a wonderful story of how God sent the angel Gabriel to talk to Mary who was to be the mother of Jesus? Next month we will tell about the birth of the greatest of all the prophets who would someday baptize the Lord Jesus. Do you know his name?

BRO. RUDY COVER — SONORA, CALIFORNIA

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SOUTH FULTON, ILLINOIS

Sermon of Bro. Ben Klepinger, quote: Here is our thought to meditate upon, The baptism of Christ is our example for man to follow. We are living in an age when men do not consider it necessary to be baptized. The New Testament tells us it is necessary for the salvation of man's soul.

Matt. 3:14-15, John forbad Him saying, "I have need to be baptized of Thee, and cometh thou to me?" Jesus said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." It was necessary for John to fulfil and it was necessary for Jesus to be baptized for our example. John 3:5 Jesus says to Nicodemus, "Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Of the need for christian baptism there can be no doubt, it is true and well worth our following. Our sins must be forgiven.

For our edification I will read an old, old scripture which we have heard many times, Dan. 5:1-31, being weighed in the balances of God. We notice a very interesting story of one who saw the power of God manifest. The king was making merry at a banquet and the fingers of a man's hand wrote upon the wall. As the king watched his countenance was changed. The same thing happens today. Man shakes in fear when he realizes he is not in harmony with God.

Daniel said to the king, "This is the interpretation of the thing. God has weighed thee and found thee wanting." That night the king was slain. Job says, "Let me be weighed in God's balance". We do not know what might have been in Job's mind when he asked to be weighed. In our life we purchase many things that must be weighed. What is the purpose of weighing these articles? So that the customer is assured that he receives the amount he paid for. I believe that Job desired that God would reveal to him his condition. As we think of being weighed it should be our thought, that God would reveal to us our condition, how we stand in His sight.

Here the king was found wanting. When we buy merchandise we do not want to be short changed or short weighed. If we get cheated we are careful not to go back there again, for fear of being treated wrong again. The king learned that there is a penalty for being found wanting. There is a penalty today for those who cheat. There are men appointed to check merchants scales to see that they give standard measure. God's scales need no testing or adjustment. They are the same yesterday, today and forever. Psalms 119:89, "Forever, O Lord, thy word is settled in Heaven." Psalms 119:160, "Thy word is true from the beginning and everyone of thy righteous judgment endureth forever." Mal. 3:6, "For I am the Lord, I change not."

Our modern day scales inspector seals the scale and it cannot be tampered with a penalty. God's scales are sealed and a penalty ensues if we take away from the words, God will take his part out of the book of Life. If we add to the word, God will add to him the plagues that are written in the Bible. If we tamper with God's scales we will be found wanting and suffer ceaseless punishment. We need to ask God to weigh us and reveal our condition unto us. The king called in his lords, his princes and other guests and drank wine from the golden and silver vessels which had been taken out of the temple. One of his sins was the desecration of vessels from God's house. Another was the sin of adultery

with his many wives and concubines. The sin of drunkenness is the downfall of many in our modern world.

Christian professors are looking at the wrong side of the scales in their observations of life. Satan has deceived many into believing the social life is good enough and that it is all that is necessary for a Christian life. This is not true. Professing christians look at one side of the scale and feel exalted. God looks at the side that determines our life. Matt. 23:12," Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." There is a popular idea among men that much work is rewarding. Yet Jesus said of the widow's mite, "She has cast in more than the abundance of the rich man."

Measuring in an even scale takes little, a cup of cold water in His name, will register upon the scales of God. Prov. 16:2, "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirits." The rich young man in Matt. 19:16-22 was clean in his own eyes. He had been a good moral man. He had not murdered anyone, had done no adultery, did not steal or lie. He honored his parents and loved his neighbor. But he lacked one thing, the spirit of humility and service. He was found wanting and went away sorrowful, for he had great possessions. God is weighing you and me in His balances. Man cannot claim any part of salvation or creation. The earth was without form and void, yet God created it and all it's fullness. Rev. 6:5, "A black horse; and he that sat on him had a pair of balances in his hand." John saw the great Judge coming to weigh mankind. God created us and gave us the responsibility to serve Him.

We can weigh ourselves only by comparing our life with God's Word. Rom. 2:1, "Therefore thou art enexcusable O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doeth the same things." Paul says thinkest thou shall escape the judgment of God? Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. We are standing before God, He did not excuse the king, He will not excuse us if we fail to weigh ourselves upon His Word. We need to say as Job, Weigh us that we might know our condition of life. No one living wants to come under God's wrath. Remember, the scales of God are His Word, the Holy Bible.

SISTER ELTA K. BLYTHE—822 W. Calhoun, Macomb, Ill.

NEWS ITEMS

CLEARVILLE, PA.

Beginning January 1, 1969 there will be services at Ward's Chapel the second and fourth Sunday forenoon of each month.

TRUSTEE BOARD

Eld. Paul Blocher has been elected Treasurer of the Trustee Board. Please make all contributions to the Trustee Board to Paul Blocher, but send these contributions to the Secretary, Eld. Vern Hostetler, Route 3, Montperier, Ohio 43543.

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ELKINS, W. VA.

Revival Meetings were conducted at the Elkins Mission from September 15 to 22. Bro. Paul Myers, as evangelist, labored earnestly and with the help of local members, interest and attendance increased. As the Spirit of God led, there were 13 who made a decision to walk in fellowship with God, a few who renewed their faith, and the others who newly experienced Christian Baptism.

Prayerful support was surely appreciated of those who were concerned, unable to attend because of distance. It was a blessing that a number were able to attend from other congregations several evenings and also on weekends. The efforts of the members of those near Elkins and the interest and attendance of all is encouraging.

At the close of the revival, it was requested from the membership at the Mission to have a Lovefeast. On Saturday, October 27 we gathered in preparation for this service. Several who had been baptized a month earlier had never seen a lovefeast service. As Bro. Myers officiated and as we proceeded with the ordinances of the services, it was truly heart-warming to share in this experience with these folks and a few from other congregations.

It is greatly appreciated that ministers are helping the Mission Board provide services on the second and fourth Sunday morning each month, unless weather conditions would not permit. May the Lord direct as the gospel is taught, so that in loving concern there will be everlasting results accomplished to the praise and glory of God.

GENERAL MISSION BOARD

TORREON MISSION

The Torreon Mission had its revival meeting November 10—17, held by Bro. Paul Reed. These meetings were well attended and the interest was good. As a result of these meetings and your prayers, six souls confessed their Saviour in Christian baptism.

A number of others responded to the invitation but lacked courage at this time to follow through. Our prayer is that the Lord will be gracious and extend their lives until they can make a firm stand.

Please pray for these little ones of our Heavenly Father. They have the desire to serve the Lord but are limited in their comprehension of spiritual matters. As we labor with these and others, we greatly desire an interest in your prayers for wisdom and strength to "teach them to observe all things whatsoever I have commanded you," Matt. 28:30.

DAVID L. SKILES

WAYNESBORO, PA.

The Waynesboro congregation enjoyed another Lovefeast, Saturday, October 12. We were thankful to our Heavenly Father for the privilege again of partaking of the sacred emblems, representing the broken body and the shed blood of our crucified Redeemer.

We were glad for the brethren and sisters who came from adjoining congregations, especially the ministering brethren, who gave us messages from God's Word. Ministers present: Joshua Rice, Foster Shaffer and Howard Surbey. In the evening we surrounded the Lord's tables with Eld. Joshua Rice officiating.

Since our last report one young soul was willing to give her heart to the Lord and was received into the church by baptism. We hope and pray she will be faithful to her vows.

On November 4, Bro. Eldon Flory began a two-weeks series of Meetings. The Lord blessed us with good spiritual sermons through Bro. Flory. May the Lord help us in our daily life to live closer unto Him, is our prayer. The meetings were well attended. We were glad to have Sister Flory and children with us during these meetings. May the Lord continue to bless them with health and be with them as he continues to preach the Gospel.

Thanksgiving morning, Bro. Allen Eberly brought the morning message. He gave us much food for thought. We appreciate his coming and all those who came to worship with us. Certainly we have many reasons

to be thankful to our Heavenly Father for the many blessings which we can still enjoy.

SISTER ELIZABETH WISLER, Cor.

BEAUMONT, CALIFORNIA

The Winter Haven congregation held a one-week meeting, November 24 to December 1, with Bro. Paul Reed from Virginia as evangelist. He gave us some good lessons. There were several ministers and brethren and sisters, who helped with the meetings. We had a Lovefeast at the end of our meetings, with twenty-four at the tables. Some of the brethren and sisters could not stay for all the meetings, for which we were sorry.

There were no additions but we have all been built up and made stronger in the faith, by Bro. Reed's coming with us. We pray for him as he goes to other fields of labor and we ask an interest in your prayers that we all may be faithful unto our Lord. There are but a few of us here, but we are thankful that the Lord said, Where two or three are gathered together in my name, I will be with them.

SISTER DORA SPURGEON, Cor.

THANK YOU

I wish to express my sincere thanks for the prayers and every loving deed extended to me while in the hospital, at home and for my birthday. May the Lord bless each of you abundantly.

SISTER MARGARET MYERS

OBITUARIES

ELMER J. SMOOTZ

Departed this life November 11, 1968 at the Rockingham Memorial Hospital, Harrisonburg, Va., at the age of 74 years. He was born June 16, 1894 near Antioch, W. Virginia. A son of the late William and Martha (Leatherman) Smootz.

Surviving are: his wife, Blanch Smootz; a daughter, Cleatus Kauffman of Harrisonburg, Va.; two sons, Virgel of Harrisonburg, Va. and Russel of Antioch, W. Va.; 8 grandchildren; one great-grandchild; three sisters, Mrs. Mamie Leatherman, Littlestown, Pa., Mrs. Ethel Likens, Ridgeville, W. Va., Mrs. Carrie Gardner, Antioch, W. Va.; and one brother, Albert Smootz, Florida. Funeral services were held at the Knob-

ley Church of the Brethren, conducted by Herman Baliles. Burial in the Knobley cemetery.

SISTER IRENE HARRIS, Cor.

JOHN E. WALLACE

Son of Edward and Anna Wallace, departed this life at the age of 78 years, 3 months and 9 days, in the Goshen Hospital, November 25, 1968, where he was admitted five weeks ago. Some time before entering the hospital he had requested the anointing service.

Bro. Wallace was born in Harrison township on August 16, 1890. He spent his entire life in the Goshen area. November 30, 1912, he was united in marriage to Martha Loucks, who survives. To this union were born three children: two daughters, Mrs. Albert (Miriam) Pletcher of Route 3, Goshen; Mrs. Paul (Vera) Abel of Wakarusa and a son, Paul E. Wallace of Route 2, Goshen; 10 grandchildren and four great-grandchildren. His parents and all his brothers and a sister preceded him in death.

He with his companion united with the Church of the Brethren at the age of 22, in later years they both affiliated with the Dunkard Brethren Church. He was called to the deacons office in the year of 1927, in which office he faithfully served until his death.

Funeral services were held in the Yellow Creek Mennonite church by Elders Floyd Swihart and Roy Swihart. He was laid to rest in the Yellow Creek Cemetery.

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THE SIN OF FALSE DEDUCTION

A newspaper or news magazine may report an item describing a certain incident or type of activity. Then very often the writer will add his deductions or interpretations; perhaps a better word would be "surmisings". The reasoning is that since such and such has happened, no doubt the purpose, the motive, the thing in back of it is so-and-so. These are conjectures, not news facts. They are the conclusions of the person giving the news item and may be right or wrong. The person reading the item must try to distinguish between the facts in the case and the interpretations placed on the facts.

Sad to say, many well-meaning Christians have fallen at this point. They have assumed certain things about some believer and charged him

with wrong doing on the basis of *Their* assumptions. This can easily happen—for example: One day a certain minister stood on a street corner looking across the street at a building. It so happened that the first floor of this building was occupied by a theater, with gaudy shows. However, his interest was in the second and third floors of this building where there were large spaces for rent. While he stood there examining the building as a prospective place for offices, a friend, whom he had not noticed, walked up and said, "Well, must be an interesting performance at the theater." Now of course this friend was joking with him, but the joke lay in suggesting that he was interested in the performance at the theater. Yet this matter of jumping to wrong conclusions can be a deadly habit.

In Christian circles we find a great deal of this sin. Because a person does such and such, the deduction is that he or she must be involved in certain questionable things. Many Christians who are spending there time in criticizing the activity of other Christians base their criticism on unproved assumptions. I believe Paul has made it very clear that this attitude is sinful and wrong. In I Cor. 4:5, the thought is, So you must stop forming any premature judgments, but wait until the Lord shall come again, for He will bring to light the secrets hidden in the dark and will make known the motives of men's hearts, and the proper praise will be awarded each of us. The Psalmist also spoke of the same problem saying, "They wrest my words." Sometimes his enemies put the wrong meaning to what he said. Sometimes only half-truths or quarter-truths are given and deductions are made on that basis; or the matter is left to the imagination of the reader. May God have mercy upon such people at the Judgment Seat of Christ.

It is glorious and wonderful to know that we have a righteous Judge who judges on the basis of the true motives of the heart. I have been reading and reading Psalm 139, rejoicing in the fact that the Lord knows the time when I sit down and when I rise up. In fact, He reads my thoughts from afar off, the Psalmist declares. I'm glad that God knows me through, and through. Another sad thing is that so many people fall for this unfair type of criticism. They build their evaluation of a christian worker or a christian work on the basis of the faulty deductions supplied by others. It is Satan's trick which he uses to degrade the work of the Lord.

I believe that the admonition given by Paul to Timothy in II Tim. 4:1-5 should be read and reread and practiced in our day. It is a positive

approach to the whole matter of the preaching of the Word instead of tearing down the works of others. It is also a cause for sorrow that so much of this tearing down is done in the name of so-called "separation." I fear that the Devil is rejoicing in this method of tearing down God's work. I personally find very little that is edifying to the Body of Christ in this type of approach. By this I do not mean that we should not expose sin. Naturally sin is to be exposed, but not without giving the positive truth of the *Word of God*. I believe that when sin is exposed, righteousness should be exalted at the same time. This will bring honor to the Lord.

Ponder this: the next time you hear or read a statement or article based on unsupported deductions, you will not accept it, but rather pray for both the person who is using this method and the person who is being attacked. Pray one for another and especially for the household of God. The man who gives teachings which are glorifying to God has my ear, for I refuse to turn my ear to this sinful type of religious propaganda that tears down and mutilates the Body of Jesus Christ.

MRS. ELVA ZUCK — Route 3, Myerstown, Penna.

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THE PRINCE OF PEACE

"Thanks be unto God for His unspeakable gift," 2 Cor. 9:15. The Golden Text of the New Testament is John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". . . Jesus was born of the virgin Mary, a miracle, and the angel of the Lord named him Jesus. The Prince of peace came down from heaven to redeem you and me from sin. In the Word of God we have no record of the day or month in which He was born, but we do know that He was born when Herod was king. Herod was a wicked man of war, who ruled with the sword. Matt. 2:16.

May we join Mary and say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour," Luke 1:46. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," I Pet. 2:9. May we all bring our gifts, love and praise to our new-born King.

BRO. FRANKLIN PIERCE — Marshall, Michigan 49068

DISPENSATIONAL TRUTH**The Bible Made Plain, Part 26**

Going on with our discussion of the Church dispensation (the dispensation of Grace) in the sixth dispensation of the world and the second age of the world. This covers the seven periods of the Church dispensation, to the time when our blessed Lord shall return for His own, in His glory to take over His 'Kingdom of Glory' (as we understand).

We have arrived at the beginning of the third period of the Church, symbolized by Christ's message to the church at Pergamos; suggested date 313 A.D. to 600 A.D., Rev. 2:12-17. "And to the angel of the church in Pergamos write; these things saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

This message points out a situation which existed at Pergamos, at the time of John's vision. It also signifies a similar condition in the Church of Christ after centuries would pass, which situation has been revealed by church history. Also it reveals a similar situation in this period, in which you and I live, which we believe to be the 'Laodicean period.'

There has been church apostasy, much apostasy, from Pergamos down through the centuries to this day; a departure from the faith as some before, even in the two previous period's, yet Pergamos had not denied Christ's faith. Many sermons could perhaps be preached about the 'great Apostasy,' a turning away from Christ existed in the church even at this day. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols and to commit fornication. So hast thou also them that hold the doctrine of the Nicalaitanes, which things I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear, what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The message to this church (congregation), comes sharply, right from the lips of the Master, Who is the 'Word of God', under the power of the Holy Spirit. Christ in His divine justice knew the works of

this church and He commended them. His commendation of them was, that although they were right in the midst of evil, yet they had not forsaken His name. Neither had denied their faith in Him. See 1 Tim. 1: 19-20, which shows that some had put away their faith in the period of Ephesus. This even when wicked rulers were persecuting them, to the extent of martyrdom of Christ's faithful servant Antipas, whom they had slain.

Will the true church, in the latter days, meet this test? The apostles did, would you or I stand this test? Eph. 6:13; Rev. 3:10, 12:17, 13:7-8, 14:9-12; Dan. 3:14-18; Luke 21:36. O that we will all be faithful in that day, and that we will 'stand before the Son of man'. That we may all overcome the Beast's of Revelation, both the man of sin and the false prophet, if we are yet alive? We believe some of us might see those coming days. The Master knew the surroundings of the church in Pergamos, He knew the state authorities over them. He knows and will continue to know, the government authorities who are over us.

In the interval of this third period of the church, Pergamos was from about 300 A.D. to 600 A.D. or from Constantine to Pope Gregory. We learn by church history that christianity, as professed by the church is defined through councils and presents itself as the acknowledged faith of the Roman Empire, east or west. Also Scripturally, Pergamos may be considered to be used, as a symbol of the true church, under the 'State church' a Babylonian system of Pagan Rome. Evidently they were being persecuted for holding Christ's name and their faith in Him, for which the Master commends them, but they were not without rebuke also. As we read the 'signs of the times' in our day, it behooves us to take warning here; for a like persecution for us may be just around the corner. "Yea and all who will live godly in Christ Jesus shall suffer persecution."

We understand that Pergamos was situated, so to speak, right close to the corrupted leaders: consuls, popes and bishops, 'even where Satan's seat is'. It may have been right in the midst of false worshippers, where teachers were trying to force a false religion upon them. The Devil is set forth, in the Word of God, as the "God of this world," 2 Cor. 4:3-4. He is the prince of the power of the air. He molds the fashion and movements of the hour. How true this is, men and women refuse and deny the gospel of Christ, in it's purity, because their minds are blinded to that gospel by Satan, hence the Gospel is hidden to them.

Pergamos seems to picture that period of the church, as such a time

brought a union of church and state. We have learned that all under the dominion of the state, were soon called upon to formally embrace Christ. Now we know that Christ wants no compromise and no formal worship or compromise of doctrine. He wants true worship in the Holy Spirit. The sword, in the days of the third period symbolized by Pergamos, became the weapon to try to force men and women to Christ; instead of the power of the Holy Spirit through the Gospel. Hence Satan had changed and still changes his tactics. Not being able to destroy the church utterly by persecution (Jesus said, "The gates of hell shall not prevail against it"). Satan seems to have corrupted her by a union of church and state, yes that time existed throughout the dark ages.

The same satanic power is manifesting itself right now, dear Reader beware! This Pergamos doctrine was a doctrine of Balaamism, a mixture of truth and error. Such a mixture of the world and the church. Worldliness in general in the true Church today, is causing more confusion, distress and heartache than all other evils. It is one of the Devil's sharpest tools. When Balaam of old could not curse the children of Israel, with prophecy, he did bring about a partial corruption by having Balak to tempt them into an illicit union with the women of Moab. Therefore Christ rebuked Pergamos "a few things I have against thee." They had become a licentious church, had sacrificed to idols and had committed fornication.

Then too, they were holding to Nicolaitanism, a thing which Christ hates, which is a doctrine to over-lord one-another, especially in their case to over-lord the laity. Christ admonishes them to repent quickly, or else He would come and would fight against them with the sword of His mouth, which sword will conquer. Again this message is given by the Holy Spirit and is to be heard. Spiritual food, a beautiful prize and a new name is promised as a reward for, overcomers of Pergamos, as well as for all overcomers of the church in all it's periods.

We give the following historical appendix to this third period of the church age, as symbolized by Pergamos. It should be remembered that the apostle John received this revelation, concerning these messages which he was to write and send to the seven churches of Asia, near the close of the first Century, said to be approximately A.D. 96. Hence, the church at Pergamos was at that time organized and was an existing congregation. We do not know how long after this message was sent to them, that they remained in existence, so we must resort to traditional church history in making comparisons. Therefore considering the Scrip-

tural account of this congregation and comparing it's account with historical writings of the church, it is likely that it existed throughout many years, if not all of the first five centuries?

Let us now study the historical account of the conquered State over the church, as symbolized here in the period of Pergamos. We are told of one 'Attalus 3rd', who was a priest-king of the Chaldean Hierarchy, who fled before the conquering 'Persians to Pergamos'. This was perhaps before the church of Christ was set up there. Hence we have Satan's seat there, shifted from Babylon to Pergamos. Persecution followed when the church was established there. Therefore evidently Pergamos, where Antipas was martyred, symbolizes this period of martyrdom. At first Attalus persecuted the followers of Christ, but he changed his tactics and began to exalt the church through Constantines's motives, which were more political than religious. Constantine wished to wield his christian and pagan subjects into one and thus consolidate his empire. The result of this union was, that two false doctrines that crept into the church, namely Nicolaitanism and Balaamism. At this point we close our account of the record of this message.

BRO. WM. ROOT, 1612 Morpary St.,—Great Bend, Kansas 67530

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I have a clean, soft bed on which to sleep.
 I have a table with gracious things.
 How can I pray the Lord "My soul to keep?"
 How can my heart lift up joyous wings
 While there are those about me in the night
 Who toss on filthy rags and cannot rest,
 Who have no food, no raiment, and no light?

How can I sleep unless I do my best
 To ease and comfort them, and how can I
 Be deemed a follower of the Christ until
 I heed humanity's unbroken cry
 And move to feed the hungry, heal the ill:
 God help me keep remembering, help me to see
 How great is my responsibility.

SEL. by MONTEZ SIGLER

BIBLE MONITOR

DECEMBER 15, 1968

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of The Carroll Record Company, Taneytown, Md. 21787.

Entered as second class matter January 1, 1954, at the Post Office, Taneytown, Md., under the Act of March 3, 1879.

Terms: Single subscription, \$1.00 a year in advance.

Send all subscriptions and communications to the Editor.

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DAILY DEVOTIONS**FOR JANUARY****THINGS NEW AND OLD**

Memory Verse, Math. 13:52, "Then said he unto them, Therefore every scribe which is instructed unto the Kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old".

Wed. 1—Job 14: 1:22.

Thur. 2—Jos. 24:1-25.

Fri. 3—Deut 32:1-43.

Sat. 4—Isa. 42:1-25.

Memory Verse, Isa. 42:9, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

Sun. 5—Isa. 48:1-22.

Mon. 6—Isa. 62:1-12.

Tues. 7—Isa. 65:1-25.

Wed. 8—Jer. 31:27-40.

Thur. 9—Eze. 36:21-38.

Fri. 10—Math. 13:33-58.

Sat. 11—Luke 5:17-39.

Memory Verse, Eze. 36:26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Sun. 12—Luke 22:7-34.

Mon. 13—2 Cor 3:1-18.

Tues. 14—2 Cor. 5:1-21.

Wed. 15—Gal. 6:1-18.

Thur. 16—Eph. 2:1-22.

Fri. 17—Eph. 4:1-32.

Sat. 18—Col. 3:1-25.

Memory Verse, 2 Cor. 5:17, "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new."

Sun. 19—Heb. 8:1-13.

Mon. 20—Heb. 9:1-28.

Tues. 21—Heb. 10:1-25.

Wed. 22—Heb. 12:18-29.

Thur. 23—2 Pet. 3:1-18.

Fri. 24—I John 2:1-29.

Sat. 25—2 John 1-13.

Memory Verse, Rev. 3:12, "Him that overcometh will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which com-

eth down out of heaven from my God: and I will write upon him my new name."

Sun. 26—Rev. 2:12-17.

Mon. 27—Rev. 3:7-13.

Tues. 28—Rev. 5:1-14.

Wed. 29—Rev. 14:1-7.

Thur. 29—Rev. 21:1-27.

Fri. 30—Rev. 22:1-21.

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SUNDAY SCHOOL LESSONS

FOR JANUARY 1969

ADULT LESSONS

Jan. 5—Christ the Builder of the Church. Matt. 16:13-38.

Jan. 12—The Founding of the Church and Baptism of Holy Ghost. Acts 2:1-14.

Jan. 19—The way by which we become members of the Church. Acts 2:15-40.

Jan. 26—Growth of the Church. Acts 2:41-47, 4:4, 5:1-16.

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PRIMARY LESSONS

FOR JANUARY 1969

Jan. 5—God calls Abram. Gen. 12:1-9.

Jan. 12—Abram and Lot. Gen. 13:5-13.

Jan. 19—Ishmael and Isaac. Gen. 16:15-16; Gen. 21:1-11.

Jan 26—Sodom and Gomorrah. Gen. 18:16-22; Gen. 19:23-28.

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Do you want Christ to represent you above as you represent Him here below?

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more," I Thes: 4:1. Could they just settle down in the place that God has assigned them and fill it sweetly and lovingly for Him there would be more joy in their hearts and more power in their lives. God wants us all in various places, and the secret of accomplishing the most for Him is to recognize our places from Him and our service in it as pleasing unto Him.

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The parent who neglects the religious habits of his children is dooming them to irreligious lives in almost every instance. There is not a father or a mother in the church who would not be grieved and shocked to be told that their children, after they are gone, will desert the church and live lives that are utterly godless. But they are not taking them to church now. They are permitting them to do as they please. They are helping them to form habits of indifference and unbelief that will follow them forever.

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Jesus is not only a very present help in time of trouble, but a help in preventing trouble.

